

christian herald

APRIL · 1951



at WORLD'S MOST UNUSUAL UNIVERSITY this year

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Q. May I choose any hospital or doctor I wish?

A. That depends on the organization in which you are enrolled. Some limit you to a specific group of doctors or hospitals, which are designated in your contract. **In the White Cross Plan, you may choose any doctor or hospital.**



Q. How many hospital days are covered in the average plan?

A. The lowest is probably 30 days, and goes up from there. **White Cross Plan provides 100 hospital days, ten days are added each year until a maximum of 200 days per year is reached. (See specifications below.)**



Q. How long does it take to get claims paid?

A. Most organizations pay quickly. Except where additional information is required, **White Cross Plan clears all checks to policyholders within twenty-four to forty-eight hours.**



Q. Is there any age limit for hospital policies?

A. There is some organizations. **In the White Cross Plan persons of any age are eligible.**



Q. Do hospital policies pay the full cost of operating room and anesthesia?

A. That is determined by your particular contract. **In the case of White Cross, full cost is guaranteed.**



Q. Are rates ever raised on Health Insurance policies?

A. In many cases they have been. **In the White Cross Plan no general rate increases have been made on persons already under the plan.** Children coming in at 75c monthly keep this rate as adults.



Q. Must I actually be a bed-patient in a hospital to collect hospital expenses?

A. That is a condition of many health insurance policies. **In the White Cross Plan no hospital residence is required as long as treatment is rendered in a hospital.**



Q. Will Health Insurance policies protect me everywhere and every hour of the day?

A. Each contract is different, and you must check this point carefully. **In the White Cross Plan, benefits are not limited as to time or territory. They cover policyholder twenty-four hours a day.**



Q. How much cash could I get for the time I am laid up because of sickness or accident?

A. These are terms which will be different for all contracts. **White Cross Plan pays from \$50 to \$200 per month starting the first day of disability. (\$75 to \$300 a month while hospitalized).**

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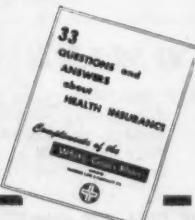
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Christian Herald

DANIEL A. POLING, *Editor*

APRIL • 1951

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ADDRESS ALL CORRESPONDENCE TO: 27 East 39th Street, New York 16, N.Y.

COMING NEXT MONTH . . .

BILLY GRAHAM: Have you ever wondered about the home life of this young, jet-powered evangelist? Next month, CHRISTIAN HERALD, in a two-page spread of photographs, takes you to visit Billy in his cozy home in Montreal, N.C., where he lives with his lovely wife and their three small daughters.

THE CASE FOR CHRISTIAN COLLEGES: Addressed to young people, SO YOU'RE LOOKING FOR A COLLEGE presents the why's and wherefore's of Christian colleges in a helpful, convincing manner. It is written by the president of such a school: George K. Davies of Tusculum College, Greeneville, Tenn.

A PROTESTANT GOES TO ROME: Intrigued by the great to-do Catholics made about the Holy Year Pilgrimage, Protestant Paul W. Travis of Portland, Oregon, decided to go to Rome and see what it was all about. Read his remarkable account of the relics, the processions, and all the rest.

Plus all the regular departments and features — and many other articles, stories, poems

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world peace; the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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KENNETH L. WILSON

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HIDDEN FIRES: A wispy, shy, 120-lb. college professor becomes a dynamo in his classroom. Head of the department of chemistry at Monmouth College, Ill., Professor William S. Haldeman has done more to advance the careers of young chemists than a whole platoon of top educators. His is a story of consecration. Read CHEMIST OF MEN by William F. McDermott.

FICTION: May brings two sparkling short stories: THE MANTLE, by Rex Miller, in which Miss Merrihew decides to buy a cape and how this gets tied up with the story of Elijah; A GAME OF MAGIC, by Kerry Wood, which concerns some surprising events at an African mission school.

BUSIEST MAN IN TOWN: Who says it is impossible to be a politician and an upstanding Christian at the same time? Not the mayor of this town in Manitoba, Canada! It happens that, besides being mayor, he is also pastor of the Presbyterian Church.

Among Those Present

Edward O. Clark (*We Built Our Church Beautiful*, page 39) was called to Washington, D. C.'s Chevy Chase Baptist Church twenty-six years ago, when membership totaled thirty-nine and the place of meeting was a large hall over a theater. In April, 1949, dedication services were held in their spanking new Colonial-style church and membership had shot up to 734.

Born in Philadelphia, Dr. Clark was educated at Colgate-Rochester Divinity School, Rochester, N. Y., and Bucknell U., Lewisburg, Pa., where he received his D.D. After serving as a chaplain in World War I, he became pastor of First Baptist Church, Pitman, N. J., where, in four-and-a-half years, membership was doubled and the church building enlarged and greatly improved.

Roland Waltner (*Walls of Glass*, page 19) is not a man; he is two ladies! No, dear reader, it's not the heat. Two sisters, Erna and Vera Waltner, collaborate on fiction and sign their stories with their mother's maiden name. They come from a long line of specialists, i. e., one generation produced four ministers and a bishop; another turned to newspaper work; another became merchants; their four brothers are lawyers. With this inbreeding, as it were, it was more or less inevitable that Erna and Vera should choose identical professions—in this case writing—and work together. This unique partnership has resulted in sales to some thirty national magazines.

"Our maternal grandmother considered CHRISTIAN HERALD 'the indispensable magazine' and were she alive she would be as happy as we that we are appearing in its pages."

Jules Archer (*Maybe It's Something You Ate*, page 28) is a versatile freelance writer who labors the typewriter on a mountainside in Dutchess County, New York. He is the author of four books, the most recent being "I Sell What I Write," and a contributor to many national magazines. He is married to an Australian wife who is a skilled woodcrafter, gardener and supplier of ideas for fiction and articles when the main well runs dry. She is also the author of Michael and Dane, their two small and indefatigable boys. Jules spent four years in the Pacific as a master sergeant in the Army and also as war correspondent.



Colonial-style church and membership had shot up to 734.



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Dr. Poling ANSWERS YOUR QUESTIONS

Voice of America

- I have been much interested in your reference to the Voice of America. Do you not think it would be of great value to world freedom to put on the air special stories of America's great industries that have practiced justice and democracy in their operations, particularly in their human relationships?

WASHINGTON, D. C. Mrs. M. W. H.

Definitely yes. The suggestion is good. There are many such instances. My correspondent calls attention to some of these and we are passing the information on.

Controversial Class Study Material

- I teach a Sunday school class and have a problem because of the extreme position taken by some who follow the highly controversial prophetic writings and interpretations. In your opinion, are such matters suitable for general class study?

MICHIGAN

Mrs. F. B.

There is such a wide difference of opinion in these matters which have to do with personal interpretation that I do not believe they should be made the basis for class study, certainly not in a regular Sunday school or church school.

"Belief" and "Faith"

- What is a Christian's definition of the words "belief" and "faith"?

LOUISIANA

E. E. G.

The definition of "belief"—a conviction or assurance of truth, "faith"—a firm conviction of truth or what is declared by another to be true. Beyond this, a Christian's definition would be the experience itself. A Christian's faith is his experience as is his belief.

Salvation of an Evil Person

- Do you really believe that an evil person at the last minutes of an evil life can be saved?

MICHIGAN

Mrs. L. S.

Certainly. What Jesus said to the thief on the cross as they hung together there is an answer to that question.

Bible a Catholic Book?

- Have the Catholics the right to claim that the Bible is a Catholic book? Can

you suggest a book that presents the Protestant position on this and other matters?

MASSACHUSETTS

Mrs. J. L.

Protestants do not believe that the Bible is a Catholic book as claimed by the Catholic Church. I would recommend Paul Blanshard's book, "American Freedom and Catholic Power."

Smoking a Sin?

- I like to smoke but do not drink. I am criticized. If you could prove that by smoking I shall go to hell, I would stop even if it killed me.

OHIO

Mrs. P. C.

I certainly can't prove it! But perhaps if you keep on smoking you will kill yourself! However, going to heaven or hell is finally not a matter of what you and I do or do not do. "The gift of God is eternal life through Jesus Christ."

Masons are Christians

- Are members of the Masons compelled to deny Christ?

MINNESOTA

Mrs. W. A. A.

They are not. The most devoted and active Christian leaders in my Philadelphia church happen to be Masons, also they are successful personal workers.

Nehru and Communism

- I read your Nehru letter in the New York Times and was shocked. If this is Christianity, let us turn to Hinduism.

CONNECTICUT

D. D. H.

The letter referred to took issue with Nehru's leadership in the United Nations. It began with this sentence, "Nehru might be completely sincere and at the same time a menace to freedom and peace in the world." I referred then to the uncertainty and fear with which all non-Communist groups in Japan, Korea, Formosa, the Philippines, Pakistan and Israel regard Nehru's leadership. They believe, as I do, that for a different purpose, of course, he nevertheless voices Moscow's policy and supports the Communist program of "divide and conquer." The end result is the same. If the brother who disagrees with me feels like embracing Hinduism, I am sorry. With utmost humility I shall still remain a Christian.

Dr. Gordon Seagrave

- What is being done to help that noble man, Dr. Gordon Seagrave? Surely, his persecution is a sin "against God and man."

OHIO

MRS. H. A. R.

Everything is being done that can be done. John F. Rich, 1411 Walnut Street, Philadelphia 22, Pa., is secretary of the committee of which General William ("Wild Bill") Donovan is chairman, which never for a single day relinquishes its interest in the Burma surgeon. Money is being raised to carry his defense to the highest court. No man of our times has given himself more unselfishly to his fellow men than Dr. Seagrave. His persecution indeed is a sin "against God and man."

Movies and Liquor

- Not very often do I go to the movies but I did go to see "All About Eve." Completely disgusted, I am about ready to swear off entirely. Have we reached the low stage of physical and mental slavery where actors and actresses cannot face the camera for two minutes without reaching either for a cigarette or a bottle?

VERMONT

C. W. M.

I am in complete agreement with all the implications of the above question save one. Do not "swear off" entirely. See at least some of the pictures recommended by CHRISTIAN HERALD and then give us your verdict. You can help in our crusade for decent, good pictures.

Russell Conwell's Successor

- In a sermon recently, a pastor charged that a successor of Russell Conwell in the pulpit of Baptist Temple, was a modernist and removed the Bible from the pulpit as he had no use for it. True or false?

MASSACHUSETTS

Mrs. H. C.P.

False.

Prayers for Stalin

- Don't you think that we should all pray for Joseph Stalin and the Russian delegates in the U.N.? Since you believe in works, too, why not send letters to these delegates and to Stalin?

FLORIDA

Mrs. T. W. C.

I am one hundred percent for the total proposition. We may and should pray not only for the forgiveness of our sins but for the forgiveness of the sins of others. Beyond anything that we can "ask or think," prayer has power. Prayer can and does change the heart of the individual. With God all things are possible.

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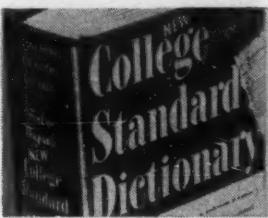
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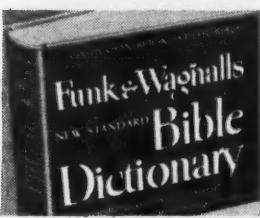
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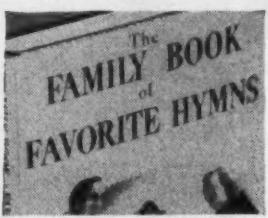
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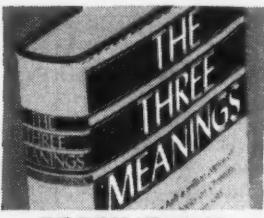
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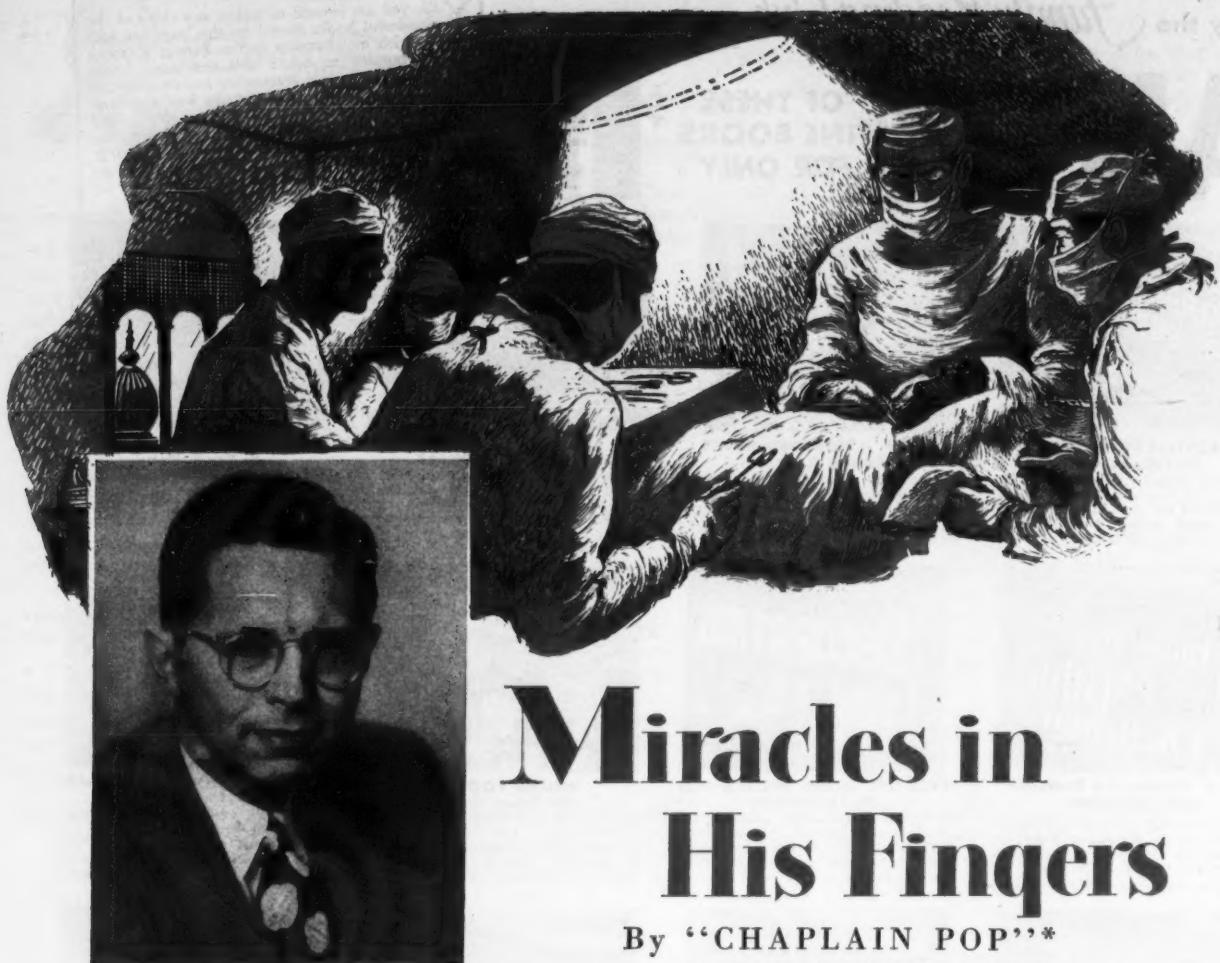
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DR. RALPH BLOCKSMA

IFIRST MET him on a day of excitement and feverish haste. The 97th General Hospital had been alerted for some days, and now this was "it." We were being shipped out. Bed rolls and foot lockers were packed, banded and stenciled with our shipping number; a steady line of trucks was shuttling from our installation to the rail-head and our waiting troop train.

Captain Ralph Blocksma, M.D., was struggling with his foot locker—he was new, as were all of our medical personnel and nurses.

"How about a lift?" I bent down and took hold of the locker.

Blocksma straightened, studied me speculatively, smiled and extended his hand. I felt the strong grip, yet noticed

that it was the sort of hand one expects to find on an artist or musician. I liked the frank, straight look in his eyes.

"Thanks. Thanks a lot," he said. "You must be 'Chaplain Pop'."

"Right. I got that handle for being so 'young'."

He smiled at that. "The Army does a lot of cockeyed things but they were right on the beam, in your case. They tell me you're the oldest man here."

"Don't you believe all the rumors you hear, not these Army rumors?" I sized him up again. "And it's my guess you're the youngest medic in this organization. What's your religion?" In the Army, one asks questions like that without apology.

"I'm a Protestant," he replied. "Dutch Reformed. And, Pop, just in case you don't know, we're a stubborn lot. No half-way, pantywaist business about us."

The troop-train ride to Camp Miles Standish allowed us to get better ac-

quainted. I was sent with the Advance Detail to the Boston docks and was able, with a little hocus-pocus, to arrange cabin assignments on the transport *Argentina* so we would be together. Palm Sunday we were in the midst of our crossing and Captain Blocksma played the field organ for my service. The exciting ride down the east coast of Scotland and England to London, where we got our first glimpse of devastation wrought by war, was an experience we shared. Then the temporary camp in tents at Tidworth where we were briefed and, finally, our permanent location and installation at Wheatley, just outside of Oxford.

BEFORE the casualties began to arrive from the beach landings of Normandy, I discovered that Ralph Blocksma had miracles in his fingers. A boy, terribly burned, was received and pronounced as good as dead. I watched him writhing in agony.

"Drug him," my mind and heart cried. "Ease (Continued on page 79)

* "Chaplain Pop," whose story this is, wishes to remain anonymous. He explains: "This is not my story; it is rather the story of a man I deeply love, a man who truly has 'miracles in his fingers' and in his heart. In relating his story, I am but a prop, an unnamed player in a supporting role, a rather poor frame for the portrait of a truly great man." However, the identity of the chaplain will probably be recognized immediately by most of the personnel of the 97th General Hospital.

ILLUSTRATOR: G. DON RAY

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Edited by KENNETH L. WILSON

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true, some light, but every
one of you stamped with the
image of the King.**

—ALFRED LORD TENNYSON
From Kathleen Schrote, Tiffin, Ohio



GRIEF AND JOY

It takes two for a kiss,
Only one for a sigh;
Twain by twain we marry,
One by one we die.

Joy is a partnership,
Grief weeps alone;
Many guests had Cana,
Gethsemane had one.

FREDERIC KNOWLES



Pain built a fence I was quick to hate.
I clawed at the bars that held me fast.
But when I learned to be patient at last,
God took my fence and made it a gate.

Dorothy Ballard
From Mrs. Arthur T. Ford, Nashville, Tenn.



THE habit of intemperance by men in office has occasioned more injury to the public and more trouble to men than all other causes; and, were I to commence my administration again, the first question I would ask respecting a candidate for office would be, "Does he use ardent spirits?"—THOMAS JEFFERSON

There are so many tears; if I must weep,
Oh, let it be
In solitude, in silence and in dark
With none to see.
There is so much of grief, if it become
My bitter part
And I must suffer, let it be within
My inmost heart.
But if joy comes—there cannot be enough
In a sad world—
Then let me laugh aloud, and in men's sight
Its banner be unfurled!

Katherine Janeway Conser
From Mrs. Jason Egan, Albany, N. Y.



God often has His largest shares in the smallest houses. Remember this in blustery times, when the roof leaks and the larder is lean; when there are more children than beds and more beds than blankets. Keep cheerful and do your best, and the Largest Shareholder in the little shack will see that it weathers the storm.

—NANCY BYRD TURNER
From Mrs. J. W. Heck, Quapaw, Okla.



LITTLE THINGS

Lord, since the little things of life are mine,
Help me to love them more;
The daily tasks, the humble pleasant ways
My feet must go, my simple household days . . .
Help me to make them lovelier than before.

Let glint of silver and of shining brass
Make poetry for my soul.
Open my eyes to beauty! Lettuce, beans,
Brown loaves of bread, all beautiful, and greens
Dew-wet and butter in a bowl,
A bell that rings, a neighbor's cheery smile,
A child's voice at my door,
A gift of yellow honey in a jar . . .
O little things of life—how sweet they are!
Lord, make me love them more.

EDITH D. OSBORNE
From Mrs. Marion T. Gates, North Hollywood, Calif.

IN this country, for a hundred years, we had a system where employers guaranteed shelter, food and work . . . We called it slavery.—VICTOR ORLANDO



Why fret you at your work because
The deaf world does not hear and praise?
Were it so bad, O workman true,
To work in silence all your days?

I hear the traffic in the street,
But not the white worlds o'er the town;
I heard the gun at sunset roar;
I did not hear the sun go down.

Are work and workmen greater when
The trumpet blows their fame abroad?
Nowhere on earth is found the man
Who works as silently as God.

SAMUEL VALENTINE COLE
From Mrs. James Dickson, Taipeh, Formosa



*It is not only in the rose,
It is not only in the bird,
Not only where the rainbow glows,
Nor in the song of woman heard;
But in the mud and scum of things
There always, always something sings.*

RALPH WALDO EMERSON



ICANNOT help believing that the world will be a better and a happier place when people are praised more and blamed less; when we utter in their hearing the good we think and also gently intimate the criticisms we hope may be of service. For the world grows smaller every day. It will be but a family circle after a while.

—FRANCES E. WILLARD
From Mrs. Ethel Werneck, Evanston, Ill.

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items returned, and no original material used.



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EXTRACTS FROM ADDRESS BY THE PRESIDENT OF THE UNITED STATES
AT DEDICATION OF CHAPEL OF THE FOUR CHAPLAINS, PHILADELPHIA

BY HARRY S. TRUMAN

THIS CHAPEL commemorates something more than an act of bravery or courage. It commemorates a great act of faith in God. The four chaplains in whose memory this shrine was built were not required to give their lives as they did. They gave their lives without being asked. They were not afraid of death, because they knew that the word of God is stronger than death.

This is an old faith in our country. We must never forget that this country was founded by men who came to these shores not to do as they pleased but to worship God as they pleased, and that is an important distinction.

The unity of our country is a unity under God. It is a unity in freedom, for the service of God is the perfect freedom. If we remember our faith in God, if we live by it as our forefathers did, we need have no fear for the future. We need not be afraid of the outcome if we go on trying to do the right thing as God gives us to see the right.

That is what we are trying to do in the world today. We are trying to establish world peace, so that all men can live together in brotherhood and in freedom. We have a tremendous responsibility to lead and not to hang back. We cannot lead the forces of freedom from behind!

The sacrifices that are being made today by the men and women of this country are not being made in vain. Their sacrifices are being made in the spirit of the four chaplains to whose memory this chapel is dedicated.

They are being made for the greatest things in this life, and for the things beyond this life.

I have faith that the great principles for which our men are fighting will prevail!



Gabriel Courier

INTERPRETS THE NEWS

• AT HOME •

IKE: His initial assignment sent him swinging around Europe to tap chests and gauge blood pressures. If Uncle Sam was to underwrite the defense of the West, Uncle intended to make certain the insured wouldn't drop in his tracks at the first chill wind. Doc Eisenhower came back waving a fairly clean bill of health. He believes that Europe can be defended, that Atlantic Pact countries have more firmness in their backbones than many Americans supposed.

But Congress, too, has to sign on the dotted line. Europe has to be sure that we possess the willing wherewithal to deliver in case of emergency. And instead of proving our solvency, Congress snarled itself up arguing over who is boss. General Marshall says that we must send four more of our own ground divisions (that's about 100,000 men, including supporting troops—we have about two divisions there already). Mr. Truman jutted out his chin and declared that he as commander-in-chief has ample authority to send them. Senator Taft counters that only Congress has such power.

Strangely, all seem to agree that we've got to get men to Europe. If this is serious, and you would have to be a handicapped hermit to think that it isn't, why the time-consuming infighting? Aren't the White House and Capitol Hill on the same side—our side?

UPREACH: After that, a prayer delivered in the chamber of the United States Senate comes as a breath of heaven. Senators and the rest of us can all take to ourselves the words of the Rev. Isaac Steenson of Arlington's Clarendon Presbyterian Church, and be the better for them:

"Grant, O God, that those who are to bear the burden of high responsibility in this place this day may draw strength from these moments of prayer. Thou art reaching out to help them; may they reach out to Thee to be helped. May Thy servants here never allow themselves to become common when they are called upon to deal with common things, but may there be about them a quiet dignity and sincerity that shall command respect everywhere, and that shall be more persuasive than a multitude of words. May the voice that speaks from this

place convey the accents of a higher voice than ours, that the other peoples of the world may see that our outreach is as much a part of our lives as our outreach. In the name of Jesus Christ our Lord." Amen!

STAMPS: We came upon something the other day in a little magazine called *Freedom and Union* that gave us meat for mulling. It has to do with letter-writing—not the Blair House variety, but the kind of letters that make and keep friends. Even though the Post Office comes up with a whopping annual deficit (and still Mr. Donaldson shies away from the Hoover Commission's recommendations that would save him \$200 million a year), Congress has figured that it's important to make domestic communication cheap and easy. Says *Freedom and Union*, we don't seem to have the same idea when it comes to foreign letter-writing—where just about now we could use an unlimited number of friends. In fact, our postal rates make it tougher to send a note to a country we are supposed to like than to the ones at which we look down our noses!

Take Argentina—just about as tightly-packaged a dictatorship as you'll find in this hemisphere. Right now, *La Prensa*, one of the two democratic newspapers in the capital (*La Nacion* is the other) is getting the works in the form of a trumped-up labor dispute. But if you're in the mood to send an air-mail letter to Mr. Peron or to his more glamorous better-half, you can do it for ten cents. If, on the other hand, you write an air-mail letter to Mr. Churchill, fighter for freedom, it will cost you fifteen cents, even though the air distance is less!

Or if you have the desire to correspond with someone in Spain—where there is about as much liberty for Protestants as there is in the Kremlin—you can mail an ordinary letter for three cents, just what it costs you to write to your Aunt Emma in Steubenville. But if you propose to address one of our democratic allies—Britain, France, the Netherlands, for example—you pay five cents!

Now you too can mull.

TAXES: The \$16 billion that Mr. Truman is calling for may not catch up with us till midyear. And even then, you can count on the fact that it won't tiptoe all the way to that figure. On

income taxes, the President wants a 4% increase at each "bracket." This would give all present taxpayers a fairly good-sized boost. Some legislators—apparently with their eyes on the upper-income groups where that 4% leaps into a large piece of cash—are plugging away for a lowering of personal exemptions from \$600 to \$500, with a smaller percentage increase across the board.

If 4% means the difference between life and death, we'll all accept it—or even the lowered exemption—with no more than our customary amount of grumbling. But before we forever hold our peace, maybe we should take a good look at non-defense spending. In 1945 spending outside the budget classification of military services came to \$14.1 billion. For fiscal 1952, the President has put an asking price of \$30.2 billion on non-defense spending. The increase can't all be pared away, to make new taxes wholly unnecessary, but some of it can. Just as a family postpones buying a new bedroom suite after unexpected hospital bills bite into its income, so the U. S. can put off some of its purchases.

NEW YORK: Last year the Big City was short of water. This year the reservoirs were running over but there was a growing shortage of what in some smaller and healthier towns goes by the name of honor. The walls of Gotham began falling in just after Mr. O'Dwyer made a hasty departure for Mexico. First it was corruption in the police department. Commissioner Murphy hasn't had time to put down his mop since he came into office. Then it was the fire department—selling tickets for non-existent seats at "benefit" (!) entertainments, and bartering promotions on the barrelhead. Then dope addiction among teen-agers hit the headlines—as nasty a story as ever came out of New York. And now the latest—basketball games "dumped" or downscored for cash.

For wretches who peddle dope to children, this reporter thinks that hanging would be lenient! For college students who were old enough to know what they were getting into—well, we feel sorry for them. We're afraid that New York hasn't been a morally illustrious godfather. How, for example, do you build personal integrity by turning a less-than-mediocre official into an ambassador, for no other reason under heaven than as a political maneuver?

Billy Graham comes to Manhattan in 1952. Somebody should have come sooner.

COURIER'S CUES: The Treasury-Federal Reserve spat is an old fight: cheap money, lots of it, inflation (Treasury attitude) vs. higher interest, less mon-

ey, curbed inflation (FRB); take your choice. . . . World War II's Victory Gardens will be this summer's Liberty Gardens. . . . The Red Cross has a handbook supplement on civil defense and local training program to go with it. . . . Specialists say that the long-time mobilization we face will hit children hard. . . . Now looks like very little shortage of autos, TV sets, appliances this year. . . . Second dividend of \$685 million starts going to National Service Life Insurance holders this month (first dividend amounted to \$2.8 billion). . . . Germany doesn't want her men in French Foreign Legion, which is now in Indo-China. . . . Current crack, "Seen the new Truman dime?" and you hold out a nickel; actually the dollar is worth all of 55 cents, won't sag to 50 until probably next year. . . . The President is moving back toward unofficial "personal" ambassador to Vatican. . . . And Mr. Truman won't be our next President.

• ABROAD •

STALIN: What "Good old Joe" (the quotes are a skeleton from Mr. Truman's closet) said was strictly from the bear's mouth. But it was a wounded bear. Mr. Stalin was making noises as if it hurt, in this first major policy speech in two years. He couldn't have picked himself a worse time. The U.N. forces are whaling the tar out of Red China's best-trained troops—to such an extent that some U. S. leaders are urging Mr. Truman to call out, "Had

enough?" And Mr. Stalin has the gall to growl that "if Britain and the United States reject finally the proposition made by the People's Government of China, the war in Korea can only end in a defeat of the interventionists." He means that we are the interventionists. Not the North Koreans, who started the shooting. Not Russia, who stood on the sidelines yelling, "Go to it!" Not Red China, who caught us off guard and exacted a fearful toll. Mr. Stalin's timing is bad, to say the least. In bloody December more people might have been tempted to listen. Does the fact that he shouts now mean that he's shouting scared?

PORT: Map-of-the-month is the Mediterranean area. The world wonders what will happen when it's blossom-time in Yugoslavia. Look at a map and you'll see why Marshal Tito—and Stalin—are in uncomfortable spots. On one side of Yugoslavia is the Adriatic Sea. Mr. Stalin thought he had this long coast sewed up; the Kremlin has an obsession for coastal lines and ports, since Russia has so few of them. The Yugoslav waterfront was a window on Italy—and the shades were up.

Then Tito decided that he could get along without Mr. Stalin—an unheard-of conclusion up to that time. Naturally, the latter was deeply hurt. Particularly since that long coast had been suddenly snatched out of his grasp. To the east of Yugoslavia are Hungary, Romania and Bulgaria, three Russian satellites that would very

much enjoy cutting Tito down to size. And this spring, before Yugoslavia's crops can replace her depleted food stores, the blow may come. Joseph Stalin no doubt has a personal score to settle with Tito, but he's more interested in that coast. With it, he can threaten Italy—now on the edge of setting up in Titoism for herself—cut off Greece and Turkey, go after the oil of the Middle East without feeling a gun in his back. Oil is a commodity that Russia needs. If Mr. Stalin pushes his unwitting stooge-nations at Yugoslavia, he's on his way to oil. And if he gets the oilfields, he can knock at your front door.

INDIA: Prime Minister Jawaharlal Nehru has had considerable to say about the trouble in Korea. He thought he had a way to solve the problem. It turned out that he did not. We honestly believe that he was working sincerely in the cause of peace—though some in his government do not view Communism with anything akin to distaste. We have felt that it was somehow fitting for Mr. Nehru, spiritual successor to the great Gandhi, to be a spokesman for arbitration. But we cannot understand why he fails to use like methods in his own country.

Consider Kashmir. There, the dispute between India (which is Hindu) and Pakistan (which is Moslem) turned into a shooting war. The U.N. arranged a cease-fire and has a patrol team to see the truce is maintained. Mr. Nehru doesn't wish to see sanctions applied to China, but for 17 months he wouldn't buy from or sell to Pakistan, right in his own side yard. Pakistan produces jute, which India needs. India has instead taken to raising jute on rice fields.

So there is more to India's request for 2 million tons of wheat than meets the eye. But as Mr. Hoover put it (and we admire the President for calling on him to help, and Mr. Hoover for accepting!), relief for India "does not fall in the category of politics, but in the category of Christianity." Our own well-fed country can't sit by while people in India starve, even if India's government has made mistakes. But we do think that some of Mr. Nehru's arguments could be better stated in deeds than in words.

BRITAIN: Mr. Churchill counted his chickens too soon. Labor was not the push-over on the issue of defense that he expected it to be. But it takes no prophet to deduce that Mr. Churchill's or somebody else's day is coming. Not even Englishmen will put up forever with the privations they are now facing—in what is supposed to be a going economy. If you were in England you wouldn't be worrying about the high



MARINES: At a Presbyterian church in Korea, Assistant First Marine Division Chaplain, Lieutenant Commander Ernest A. Ham, Jr., of Nashville, distributes toys and clothing contributed by Marine Corps League detachments all over the U.S. At left, pastor Kim Eun Soo watches while the children cuddle their new possessions.

price of meat—you'd be spending only about 9 cents a week on meat, no more, because that's all the meat you could get legally. Argentina, principal meat supplier to Britain, raised her price 7% and the Labor government balked. So, no meat. Very little coal, either. Consumption during the cold months averaged 4.6 million tons a week, production 4.4. The coal shortage has meant less electricity, curtailed railroad service.

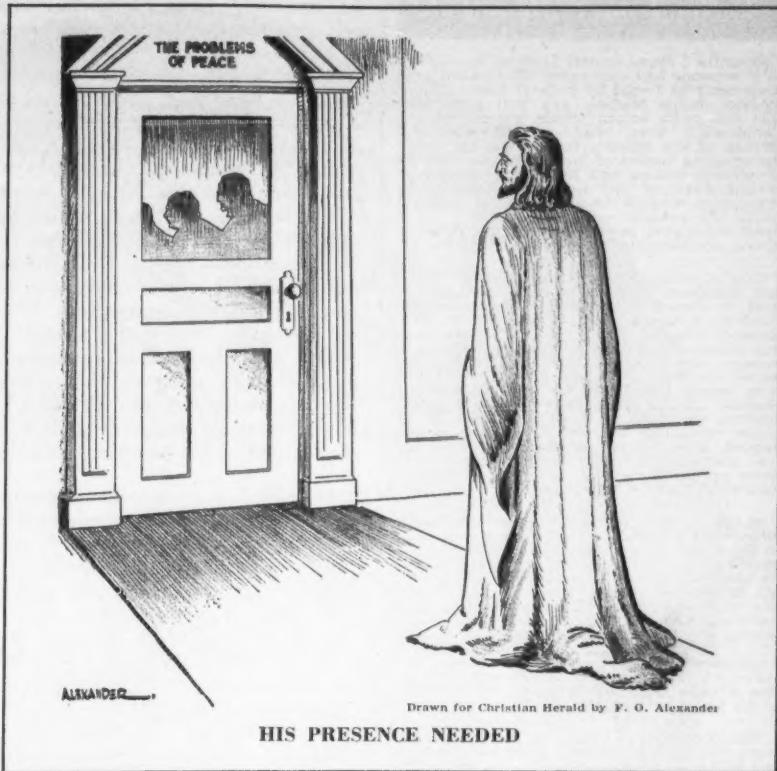
And on February 15, the government took over the steel industry. It looks to us as if they'd let well enough alone!

• CHURCH NEWS •

POAU: The organization with the unwieldy name, Protestants and Other Americans United for Separation of Church and State, held its third annual two-day conference in Washington's Constitution Hall. Paul Blanshard, author of "American Freedom and Catholic Power," was one of the speakers. Because the meeting was largely boycotted by the local press and news services, we think we had better set down a few of the points he made. Mr. Blanshard, not one to mince words, said that if we "recognize" the Vatican we ought to make four demands. "First, the Vatican should recognize the American public school by rescinding its rule, in Canon 1374, that Catholic children should not attend American public schools. Second, the Vatican should recognize American marriage. The hierarchy says that American Catholics are living in sin if they are married by a Protestant minister, Jewish rabbi, or public official. Third, the Vatican should recognize the Foreign Agents Registration Law, and register its bishops under it. Fourth, the Vatican should recognize American freedom of speech by permitting its people to read any serious literature on both sides of the Catholic issue."

We have the hunch that if recognition were made so mutual, there would be a good deal less clamor to bundle an American diplomat off to the Vatican.

PLUG: We hope that the pastor of East Springfield (Mass.) St. Luke's Episcopal Church has a thick skin. We have an idea he's in for some good-natured ribbing over his announced plan to pray at his regular Sunday services for gas stations, drug stores and such, by name. The good pastor has the notion that it will help to personalize the church's interest in the community's business establishments and the people who work there. We hope it will. But we can't stifle a whole-some grin at the implications of the plan. The sample prayer released to



HIS PRESENCE NEEDED

the press goes something like this: "Almighty God, who has given us this community for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless especially the Corona Market, Loyal Masters Cleaners and Dyers, and Carew Gardens Service Station."

And we are sorely tempted to add, "Grease job \$1.00, tomorrow only."

WARRIOR: Great writers never die. By the measure of the millions who have read his books and gone out to be more noble men and women, Lloyd C. Douglas was great. Probably there are few Christian Americans who have not been influenced by what he thought and wrote, whether in "Magnificent Obsession" or "Disputed Passage" or more recently "The Robe" or "The Big Fisherman." Mr. Douglas was first and last a preacher. His earliest book was titled, "Wanted: A Congregation." He found his congregation quickly enough, not only in local parishes which he held until retirement from preaching in 1933, but in the vast audience that read the stories he conjured up out of human experiences. "The Robe" alone sold more than a million and a half copies. Professional critics were not generous with their laurels. But a man who can influence other men for good through what he writes has so many living memorials, that press plaudits would have about

the same importance as a Tenderfoot badge bestowed upon General MacArthur.

CREDO: The Evangelical Church of Frankfurt in Germany has much to think about these days, we'll admit. The churches of Germany are caught squarely in the middle, blown upon by every wind of political doctrine. What we would do in such a situation, we don't know, but we hope we would get closer to some of the things that seem to be most fundamental to the Christian's faith. Frankfurt's St. Thomas Church announced that it would sponsor a course on dancing and social behavior, which, although it might cause some lifted eyebrows, at least has been done before. But to us the apology was more scandalous than the deed. "We are of the opinion that a true Christian must not be raw and unpolished in social life, disregard the customary rules of politeness or be a non-dancer," the church council explained.

That's a new one on us—that last clause. Are we to begin publishing in our church calendars, "Are you troubled in soul? Then see your preacher and Arthur Murray!"

LOCAL: From 1952 to 1956, Methodist leaders are to place more emphasis on the work of the local church. There will be no big financial drives no special denominational "advances"

Letter from Bloomfield

Recently I found myself perking up—almost as if someone had mentioned "Bloomfield"—at some remarks I read by Federal Judge Harold Medina. Judge Medina, you will remember, was the jurist before whom the eleven top Communists were tried . . . and convicted. Writing of his formula, for bearing up under the crushing burden of the months and months of nervous tension and Red badgering, Judge Medina disclosed that he found comfort and strength in reading the classics in the original Latin. His remarks were fresh proof . . . if proof were ever needed . . . of the value of liberal arts subjects.

Here at Bloomfield, we are offering liberal arts programs; regular four-year college careers in liberal arts—within which, however, "major" programs may be elected in non-classical subjects. It is a reversal of the general approach of the specifically vocational college, where business subjects for example would predominate and the "liberal arts" subjects would themselves be wearing working clothes . . . like commercial Spanish, business English, etc. Fact is, more and more of the bigger companies are looking for the broad-gauged, liberal-arts-grounded man who has just enough specialized business training to serve as the framework for these companies' own individualized instruction. . . .

In the past few months, Bloomfield's friends have responded with heart-warming generosity to the appeal to help support a college—which—standing among the distressingly small minority among American colleges—does three jobs: (1) develops in her students a vigorous acceptance of the Gospel as the real motivating force for a constructive life; (2) insists upon presenting the facts about our American Way of Life . . . and demands a zealous loyalty to America on the part of both professors and students; (3) offers an educational program that stresses high standards and development of the whole personality.

This generosity is helpful to Bloomfield—but more than that, it can help prove the merits of our college as a "pilot plant" . . . as an institution unique in its field (though it ought not to be). It is this "pilot plant" challenge—not any loyalty for one obscure small college—that brought 1,500 friends out to Bloomfield's recent convocation exercises . . . started the organization of chapters of the "Friends of Bloomfield" . . . and rallied the active interest of some of our own state's most prominent citizens from the Governor down.

I would like to extend my personal invitation to you, to join in this effort to make Bloomfield College . . . not a greater Bloomfield . . . but an even more compelling example of pro-American, zealously Christian training ground for tomorrow's leaders.

Sincerely yours,

Frederick Schweitzer.

Frederick Schweitzer, President

BLOOMFIELD COLLEGE AND SEMINARY

BLOOMFIELD COLLEGE AND SEMINARY—which has been serving young people since 1868—has attracted nation-wide attention to its vigorous "pilot plant" program which combines high scholastic standards with practical indoctrination in the Gospel Message and the American Way. YOUR HELP IS NEEDED to continue the progress. Won't you send a generous contribution today and enroll yourself thereby in the FRIENDS OF BLOOMFIELD?

Board of Directors

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and Seminary*

Bloomfield, New Jersey

or "crusades." Some Methodists have felt that the local church has been somewhat neglected in the shuffle of the last decade. We think that just about the same thing could be said for churches of any denomination. After all, in a given town or crossroads, there is no denomination, there are no boards, no executive secretaries—only a local church. Men and women are not won by a denomination; they are won by a local church. Children are not trained by synods or conferences or presbyteries or conventions. They are trained by the Sunday school.

Yes, with the rash of ecumenicity and world-mindedness we've been through, we can well afford to think for a while on the dignity of the individual church, and perhaps even beyond 1956!

IN BRIEF: For the first time, members of 53 U. S. Protestant denominations contributed in one year more than a billion dollars for current expenses and benevolences; the local record is probably held by the Glendale (Calif.) Seventh-day Adventist Church whose 1562 members in 1950 gave \$343,963, or \$220 per capita. . . . Presbyterian World Tours, inaugurated last year, will this summer visit their mission fields in Latin America—an upstanding idea for other denominations as well. . . . National Lutheran Council will produce a full-length movie on Martin Luther. . . . Chinese Reds have a new name for missionaries: "cultural aggressors". . . . Montana and South Dakota have been sniping at the Hutterites, pacifists who operate farm colonies in the states. . . . Edicts such as the Rotary bobble are doing nothing for Papal infallibility. . . . Southern Presbyterians will raise \$100,000 in May for use in keeping touch with Presbyterians in the armed forces. . . . Lutheran churches organized 195 new Boy Scout units during 1949. . . . Died: Dr. Ralph E. Diffendorfer, Methodist mission leader and president of the Japan International Christian University Foundation. . . . A Catholic archbishop in Montreal has banned church gambling. . . . 60% of the Negroes in Washington, D. C., do not attend any church.

• TEMPERANCE •

VFW: When a war veterans' post calls for county prohibition, it is news! Exactly this has happened in the Tarrant County (Texas) Poly Post 2137 of the Veterans of Foreign Wars. Their reason is equally significant. They are not trying to put something over on their fellow-Texans. They have simply become worked up about drunken driving to the point where they see that it is perilous not to do something. *Christian Science Monitor* tells the story and quotes an officer of the club: "This is



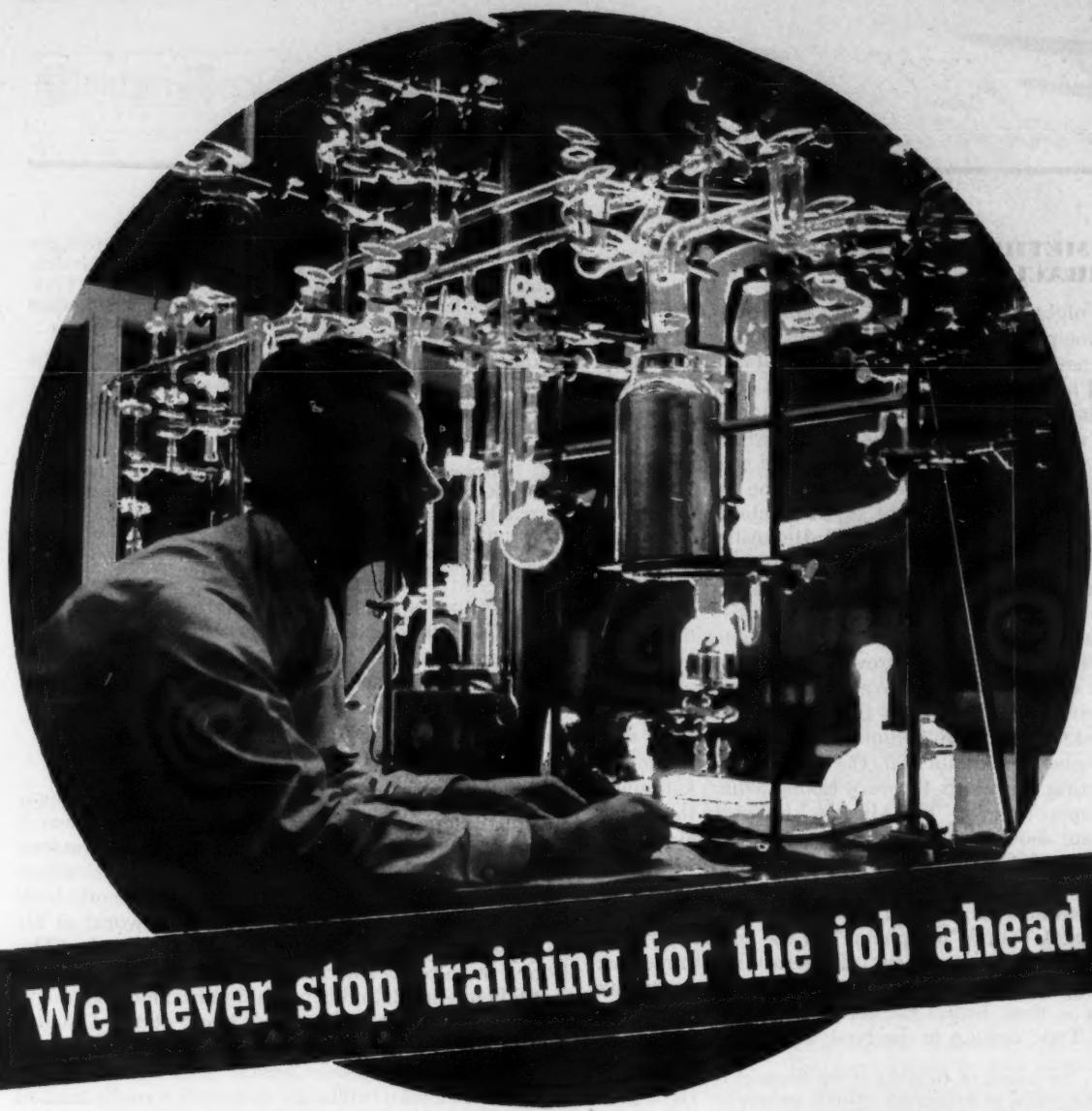
THE U.N.'S OTHER MALIK: At the University of Dubuque, where he was named "honorary rector," Dr. Charles H. Malik (center), U.N. delegate from Lebanon, said, "The question of freedom in the second half of the 20th century is the question of . . . the fate of the Christian church." He warned that the free world is faced by Communism, a rising East, and internal forces of decay—and that the deadliest is the last. They were words quite in contrast to those of Russia's Malik!

a drastic step, but we feel that the only solution to drunken driving is an immediate campaign to vote Tarrant County dry." County and Fort Worth officials are trying their best to tackle the problem by speedy prosecution of DD cases and giving publicity to the offenders. The VFW post is out from the other end with petitions to request county commissioners to set a date for a prohibition vote. It will take about 3000 signatures. Since the county has a population of 360,000, we predict that the wets can't stop the vets.

How many killings will it take in your county to bestir you?

G: At the time General Eisenhower was home reporting on the readiness of Europe, he made a statement before the Preparedness Subcommittee of the Senate Committee on Armed Services, that will cause consternation in some quarters. General Eisenhower made a passing reference to the pay of soldiers and the fact that a GI's comparative "wealth" enabled him to buy wine and spend money on his girl friend. Senator Saltonstall asked, "He also buys Coca-Cola, does he not?" The General leaned back in his chair and said: "I will tell you this about the American soldiers. When I finally got enough shipping to send home for something of that kind for our soldiers after the first landing in Africa, I conducted a Gallup poll and found that instead of beer, they wanted Coca-Cola, which was easy because you can bring over the syrup and make it there."

If we're smart, we won't let the brass forget a syllable of it!



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GENERAL ELECTRIC



Editorially Speaking...

● SOMETHING WORSE THAN "THE MIRACLE"

LAST night I saw the film, "The Miracle." On general principles I was prejudiced against it, and seeing it, I find nothing to shout about. For Roberto Rossellini and all his works I have a deep-seated aversion. However, the ecclesiastical controversy raging about this picture is another matter altogether. CHRISTIAN HERALD is finally and always opposed to political censorship. To express my personal feelings and the judgment of CHRISTIAN HERALD, I turn to the comments of two Roman Catholics: Allen Tate, distinguished poet and critic, and Otto L. Spaeth, Ohio industrialist and executive director of the Federation of Arts.

Mr. Spaeth, as a Roman Catholic active for many years in sponsoring the arts in both Catholic and inter-faith organizations, had previously criticized the successful effort of Catholic War Veterans in New Jersey to remove from television the showings of a weekly series of Charlie Chaplin films. Mr. Spaeth said that this action placed Catholics "in the intolerable position of subverting for others the very liberty which Catholics insist upon." As for "The Miracle," he wrote that after a private showing of the film which he attended with a group of Catholics competent and respected for their writings on both religious and cultural subjects, the essential approval of "The Miracle" was unanimous. Mr. Spaeth found "blasphemy" in the picture—"but it was the blasphemy of the villagers who stopped at nothing, not even the mock singing of a hymn to the Virgin in their brutal badgering of a tragic woman."

Mr. Tate, writing in the *New York Times*, said:

"...the Board of Regents of the State of New York has not been asked to deliver an esthetic judgment. The charge against 'The Miracle' is sacrilege, a theological category different in kind from that of public morals or public decency. The question then arises: Is there any institution in the United States, civil or religious, which has the legitimate authority to suppress books and motion pictures, however disagreeable they may be to certain persons on theological grounds? In my opinion there is no such institution under a system that separates church and state.

"Obviously the State of New York has the legal authority to suppress 'The Miracle'; there is a New York statute authorizing the Board of Regents to take such action. But does New York, or any state, possess this legal authority legitimately? Has any secular body the legitimate authority to decide a theological question? As a Catholic I cannot see that it has. [Italics mine.]

"Likewise, although the Catholic Church has full authority to publish an Index Expurgatorius, and a censorship list, and the authority to condemn publicly, as Cardinal Spellman has done, 'The Miracle,' or any other motion picture, and commands the obedience of the faithful, it is a usurpation of the secular power if the church tries to implement its religious authority with civil force.

"When we remember that the works of Dante Alighieri were publicly burned by a fourteenth-century Pope, the weapon of suppression begins to look ridiculous.

"If 'The Miracle' is, as Cardinal Spellman has described it,

'an insult to Italian womanhood,' it is a little odd that the Holy See, which has in its spiritual charge more Italian women than live within the Archiepiscopy of New York, should have let it be shown throughout Italy for more than a year"

Commenting editorially upon the decision of the New York State Board of Regents to rescind the license of "The Miracle" on the ground that it was sacrilegious, the *New York Times* concludes:

"It is essential to the welfare of our country that men and women of all faiths and races live peacefully side by side and have respect and tolerance for one another's beliefs. But to advance this purpose it is not necessary to exercise a form of religious censorship on the part of instrumentalities of the state."

Here is no tempest in a teapot. Here, as stated by two Roman Catholics and a great newspaper, is an issue that transcends even "freedom of worship" and "separation of church and state." *It goes to the heart of American unity, democracy and freedom.*

● LLOYD DOUGLAS, VICTORIOUS

LLOYD C. Douglas was a Lutheran and Congregational clergyman whom I met first when he was a pastor in Akron, Ohio. I knew him then as a gracious and always generous friend. In the early 1920's he wrote a book, "Magnificent Obsession," which presently took him out of the pulpit, but gave him the world as his parish. The most widely circulated of his novels, "The Robe," has already sold a million-and-a-half copies and is still being purchased in half a hundred languages and dialects. "The Big Fisherman," latest of the Douglas best-sellers, was another story directly related to the life and mission of Jesus Christ.

Here was a man brilliantly endowed, soundly trained and a many-sided genius, who made deliberate choice between preaching from the sacred desk or from the printed page, but who never surrendered his high calling. As an author he was a propagandist who made his stories the vehicles of his Christian ministry. Always he exalted the homely virtues and preached the ultimate sovereignty of character. Service to your fellow men was his theme, and unmistakably Jesus Christ was the inspiration of his pen.

His courage was lion-hearted. When his body broke and pain twisted his fingers and bent his frame, his spirit conquered the flesh and he wrote on.

He never forgot nor neglected a friendship. And now CHRISTIAN HERALD will never forget him. Hail, but not farewell, Lloyd Douglas. We shall meet you just around the corner.

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



the *April* Promise

By FAITH BALDWIN

EASTER CAME EARLY this year and an early Easter is, climatically speaking, in my section of the country, a chancy thing. There can be rain, sleet, even snow, but these manifestations of winter's reluctance to depart do not long endure. I can recall an early Easter spent, with my family, in Atlantic City, when we drove to the train on glassy roads, and arrived to find the boardwalk decked with flowers. Directly under our hotel windows was an arrangement of many lily plants, and of a large, solemn rabbit; by next morning only the bunny stood his ground; the flowers were coal black. And the pretty girls who wore their best bibs, tuckers and new hats in the parade were shivering with cold... but, as my grandmother used to say, "Pride feels no pain."

Dates on a calendar do not, really, matter. Easter is the beginning of spring, no matter when it comes, or what the almanac states. And spring is the eternal promise, the return of life, the green pledge.

I remember once, not long ago, when I listened to the singing of the birds and thought, with horror and astonishment, for the first time in my life, I cannot welcome spring. This was true. Rather, I resented it. Mine was a winter mood, the mood of a New England winter, bare, zero-cold, unrelenting. I had liked the early darkness, the falling of barometer and temperature, the screaming wind—although normally I am adverse to a wind which screams—the drifts and falling snow. These gave me ample excuse not to go out, but to sit—usually idle—at my desk or by a hearth fire, with a cup of tea beside me and a book in my hand. I regretted when the thaws came and the warm wind, I had no joy in the courageous flower beneath the last light snow, which we call "sugar snow," nor in the branch, suddenly alive with sap, not even in the fragile, returning green, the budding fruit tree. The seasons swung, the wheel turned, but I wanted to stay

where I'd been for a long time; static, in the middle of a bitter, icy winter. The heart knows its own climate.

The reasons for my resentment are of no moment. All of us have different, and to us, sound, reasons when we refuse, or wish to refuse to accept change, however familiar and recurrent. As a matter of fact, many of my reasons still remain problems, practical or emotional, as yet unsolved. But I have learned to go along with the seasons.

That was the April I walked in our own fields, surprising wild animals, flushing birds, watching the brook, brimmed with recent rains, run free and brown, over sand and stone, in the woods. The April wind was sweet and chill, the sun, warm. I knew then—as I know now—that the time must come when I must leave these acres, and the house beyond the fields and woods, the ragged pattern of old stone walls... not because I expected soon to leave not merely this treasured home but the world itself, but, because of changing times, and al-

ILLUSTRATED BY RICHARD OTT

J.C. Penney

LINES OF A LAYMAN

WHAT AMERICA HAS DONE
FOR THE WORLD



LAST MONTH I spoke of America's amazing gifts to her own people. But above and beyond all this there is the thrilling story of what America is doing today, and has done, for the world. Twice in twenty-five years it has been the might of America that has stemmed the tide of aggression and tyranny and preserved for mankind the torch of freedom. More, there has never been a time in the last twenty-five years when the world has needed aid but what America has been there "fustest with the mostest"—whether it was reconstruction in Germany after World War I, famine in China, or earthquake in Japan.

The vast agricultural lands of the United States today supply the food-stuffs of all our own people and in addition are helping to alleviate the hunger of nearly 500 million human beings over the globe. The economy of our United States is today supporting directly the economies of seventeen Marshall Plan nations and in addition is helping indirectly to support the economy of every nation outside of the Iron Curtain.

All of this vast wealth and strength and power belongs to less than 6 percent of the earth's population, men and women and children who inhabit less than 7 percent of the land surface of the world. All of this belongs to a nation a little over a century and a half old. *That's America. Take a good look at it. The world has never seen its like before and if it shall pass away, it may very well be that the world never shall see its like again.*

But all this, all the good we have achieved for ourselves and shared with others will not insure us against disaster as a people if we are blind to the facts of history. Next month I shall write of some facts we should clearly see.

terations in our lives, common sense dictated that the acres were too many, the upkeep too hard, the house far too big for a greatly reduced family.

I am still here, but the fact remains that soon, or late, I must make another home. And this, on that April day, a year ago, I tried to accept. Most of the flowering shrubs and fruit trees have been planted since we came here; the majority were gifts, from family or friends. The hedge is of our planting, the dogwoods, and all but three of the forty-six lilacs. I know who gave me the hawthorns, the laburnum, the shad bush, the ornamental crab apple, cherry and plum. And who brought the holly tree to stand by the terrace. I know whose thought it was to make the big beds of valley lilies, and who sent the standing roses. To leave all these would be like leaving people I love.

I have ties even with the destructive red fox who, every year, brings his mate to a field nearby and probably usurps, and enlarges, a wood-chuck hole. The fox, the vixen, and the babies they raise, sometimes come out to frolic and to bark, late afternoons, I am familiar with pheasant,

their rusty cry and the sound their fledglings make, I am aware of where the deer lie down in a magic circle, in the fields . . . I have seen them, close to the house, at dawn or sunset, standing quite still. In this state they are protected, and come to the back of the garage to feed, in autumn, on the fallen apples. During severe winters we put food in pheasant shelters, for we do not allow the land to be shot over . . . and even hay for the deer. As for the returning birds, we watch for the tanager, the oriole, both Baltimore and orchard, the king birds, the robin and blue bird, and all the others. Those which linger over cold months are fed . . . and joined by birds often alien to this section. I have often seen bluebirds in the holly berries, robins flying over snow. But it is to those which year in, year out, return to a known tree that I am most deeply attached.

You may say, "But if you go elsewhere in the country, there will be other birds, other trees and shrubs and gardens, other voices to speak in the night; the bark of a fox, the cry of a drowsy bird, the hoot of an owl," and this of course is true. But, always,

I have the feeling that it is getting late to begin again.

My younger daughter, still at home for just a little while longer, has picked up a catch phrase from somewhere. Every now and again I hear her clear, young voice, raised in mock anger or dismay. "How too revolting!" she cries from upstairs or the kitchen or outdoors. I am not in the least alarmed. I am certain that she has broken a finger nail, dialed a wrong number, broken a dish, forgotten a butter spreader, or the coffee pot, or out walking, stepped in a puddle. But that April day I could easily echo her plaint, "How too revolting." I could say and then go on to amplify, "how cruel, how incredible, how beyond thinking!"

As I write, we will have lived here, by June, fifteen years. June will start our sixteenth summer. This is not much time out of a life, but it has been the good time, in many ways. Rebuilding a house into a home, setting out bush and tree, watching them grow from silly little sticks into sturdy beauty, this is a satisfying task of the heart. Many of our pine trees were once hung with bright ornaments; given us by a friend, each Christmas, they were living and, after the New Year, we planted them. How they grew! We lost one, an early one, in our last big blow; it was a foot around and forty feet high.

To leave a home, even to contemplate leaving, is a special sort of wrenching agony. Here your children have, like the trees, grown; here you have experienced delight, sorrow or anxiety, until it has become part of the walls; here you have slept peacefully or lain awake, wondering. And here your friends have come, in good times and bad, and sat with you a little while. It has all soaked in . . . it has taken root.

Last autumn, I suffered a sort of spiritual sea change. It was when a member of my household sent to an upstate nursery for two apple trees; special trees, each bearing five kinds of apples. One she planted on a neighbor's property, the other in a place near our cherry tree which had come to us, a mere stick, like this new apple tree, and now brings blossom, shade, and fruit each year.

I thought, but did not say, what's the use? If sobeit we must leave, and it may be some years before the five kinds of apples make their astonishing appearance, we'll not be there to see, and gather, them.

After the big storm, Thanksgiving time, I walked down to see how the newcomer had fared. It stood, as did

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*Little Jerry needed
the sun to shine into
his lonely heart as it
did on his sick body;
but first it had to penetrate those . . .*



Walls of Glass

By RULAND WALTNER

ILLUSTRATOR: MAL THOMPSON

THREE was not a cloud in the sky. It was soft and blue, and it rested on the roofs of the apartment houses like a friendly hand. When it was like that, the boy was not too lonely, even before Hilma came.

He touched the button in his wheelchair, and it turned from the walls of glass his father had set into his room so that the sunlight could come in on his thin little body. Resting against the cushions, he could look through the doors Hilma had opened for him and see her moving about. Nothing in the tile and chromium kitchen was so bright and shining as Hilma. Nothing smelled so sweet, not even her ginger cookies. Maybe, Jerry thought, acres of flowers might, or wheat fields. Father knew about wheat fields. Once he had lived on a farm. But Father had not hired Hilma. Mother had ordered her from the agency just as she ordered bread or meat from the grocery.

When Hilma came with her bags and her plain black coat that hid her dress that was blue like her eyes, Mother had said, "You're too pretty."

"I can cook good," Hilma answered. Her hair was radiant under the dark brim of her hat. Her mouth turned up at the corners.

"We don't require much," Mother said. "We're not very domestic."

She might have said, "We're not a very happy family," but she did not. Hilma would find that out soon enough if she had not guessed.

Mother was shining and smooth like patent leather. She was the most beautiful woman in the world; but she hid behind her hardness and brightness, and she had begun to look at people twice, once idle and slow as if it did not matter, and then quick and sharp as if she expected to catch them in something.

"What are you? Hunyak?" she asked Hilma.

"Swede," Hilma said placidly. "Three generations of Minnesota Swedes."

"Why did you come to New York?" Mother persisted.

"I wanted to see it," Hilma said.

"I've got a young man back home. But—well, I had to see things. When I settle down, I'm going to settle down good."

She laughed as if she were inviting them to laugh with her; but Mother did not. She twisted her dinner ring and studied Hilma.

"I'll show you to your room," she said at last. "But I suppose you'll not need anyone to show you about the kitchen?"

"No," said Hilma. "Not about the kitchen."

She smiled at Mother and then at Jerry. Her smile was like her voice, slow and placid and reaching deep, like the sun reaching to the roots of a plant.

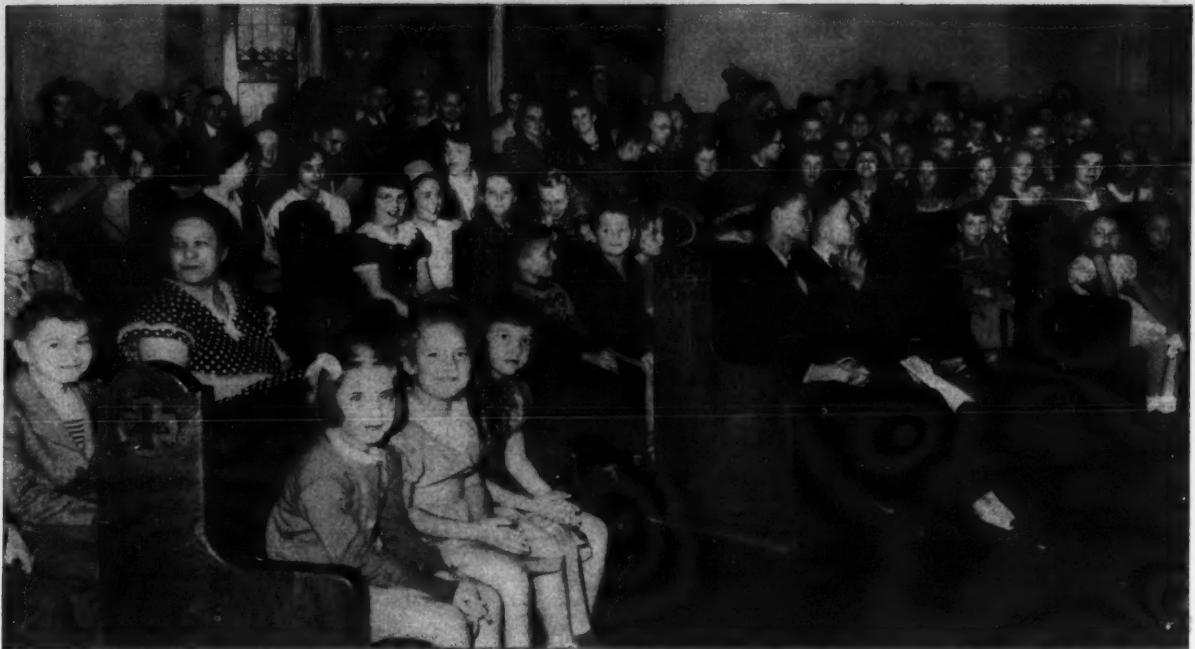
"We must fatten the young one," she said. "His eyes should not look so big and sad. Like a hungry bird."

MOTHER'S face clouded as it did when people spoke of Jerry. "He's on a diet," she said, "a very strict diet."

"Maybe we can do things—even on a diet," Hilma said, smiling.

It was strange and exciting having Hilma in the apartment. The first afternoon when Mother went to the

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Future members eagerly await their turn at initiation into the I.A.H. Club before an audience of parents and friends.

I·A·H'ers are on the March

A jet-powered group that is daily, even hourly, bringing crowds of youth to Christ



An I.A.H.'er receives membership ring from David C. Cook.

By WILLIAM F. McDERMOTT

I OFTEN WONDER what a visitor from another planet would think of us—if he had only our sensational newspaper headlines to judge us by. Especially with regard to our youth.

On the desk before me are stories, culled recently from the daily press, with such glaring captions as these: "Four Boys Get 146 Years in Prison for Murder." "Fourteen-Year-Old Slays Mother with Axe." "Vice on Rampage Among High School Kids."

The pilgrim from outer space might justifiably think that our teen-agers are tough, immoral, wanton and degenerate. Some of them are—as social workers, policemen, and pastors will tell you. So too were some of them forty years ago, when I was a police reporter in a large city. I've seen 14-year-old girls dragged in from vice dens, and 15-year-old boys with delirium tremens.

The point is that neither then nor now were or are most of our growing boys and girls going to the dogs. Our interplanetary sojourner would find that out when he got behind the headlines and came in contact with the fine, idealistic

Christian youths of today who, in a world of war and hate, insecurity and confusion, are bravely moving forward toward the goal of high character and useful service.

The truth is, there are millions of these young stalwarts who face far more difficult problems and a more uncertain future than any generation probably has for centuries, yet they do not falter. One could write many exciting stories, even books, about Christian youth movements today. But let me here chronicle just one—the narrative of a dramatic crusade that is enrolling hosts of young people, 9 to 19, and that is known only as the "I.A.H. Club."

IN less than two years 46,830 zealous young people have enlisted in 3493 local I.A.H. clubs, whose goals are a deeper devotional life, increased missionary interest, and particularly, living out the precepts of Christ at home, in school, at play. That these adolescents can wield a definite influence for good is evidenced by some of the concrete results.

A California girl wrote, "Now I help my mother with the dishes without grumbling." A Philadelphia lad, hot-tempered and belligerent, controlled an urge to let his fists fly when he got into a quarrel with another boy. A youth in New Brunswick wrote, "I have not cheated in a school examination since I joined I.A.H." A girl basket-ball player in Maine refrained from further crookedness on the court. A high-school boy prayed ardently that his parents, about to be divorced, should be reconciled, and for months worked toward that objective—they finally reunited and established a happy home on a Christian foundation. Youngsters in Oregon raised funds to provide a happy Christmas for children of an Indian tribe on a nearby reservation, and to buy clothes for a destitute little girl.

The I.A.H. Club, which is shooting for two million members, all devoted to the service of Christ and the Church, is a sort of resurrection. Started in 1949 by David C. Cook, III, of Elgin, Illinois, president of the publishing house bearing his name, the club grew out of Cook's experience with his Sunday-school class, and out of the memory of the achievement of his grandfather, founder of the company.

For several years Cook labored with—and almost belabored—a group of twisting, squirming, inattentive boys in Sunday school. He worked out a series of talks on "The Christian Life, and How It Works."

"Swell course, Mr. Cook," one of the lads observed—and that ended it. Cook felt that he wasn't getting anywhere

in particular. He believed he was doing some good, but was not definitely transforming lives. He realized also that countless other Sunday-school teachers were in the same boat. He enrolled for a religious education technique course in one of Chicago's leading universities. But when he tried to translate the theory into practice—it just didn't work.

During these years, Cook occasionally visited with old-time members of the church to which he belonged—gray-haired 60- and 70-year-olds, who could recall the original David C. Cook back in the 1890's and 1900's (he died in 1927). Now and then an aged eye would sparkle, as a veteran told of the colorful and effective methods of the pioneer in winning youth to Christ. Invariably the chatter would get around to a mysterious "I.A.H. Circle."

"I was converted in an I.A.H. meeting," said one. "I really learned how to pray when I was an I.A.H.er," commented another. "It made me take my Christianity in earnest—also made me awfully happy," added a third. "I found Christ in my early formative years through I.A.H., and I shall never forget it," was the testimony of a fourth.

David C. Cook, III, rustled around among ancient records, and found that the early-day I.A.H. Circle had at one time attained a membership of 300,000 young people, all of whom had dedicated themselves to a life of prayer and Christian service. Pondering over the enduring influence of the club of many years ago, he decided that what would hold youths then would hold them now, if it were adapted to modern needs and tempo.

COOK also turned his mind to the great youth phenomena, the Boy and Girl Scouts, and the 4-H clubs. The common denominator in these modern movements, as in the early I.A.H. Circle, was *participation and action*. Daily devotions by the young people; Bible reading for a life interest, and prayer made as intense and real as talking with and listening to God; membership in an inner fellowship; walking with Christ daily in a pattern of kindliness and love—these were the most likely elements for success of the new I.A.H.

Thus the modern I.A.H. movement found its genesis. How it works is simplicity itself. Everything is free; no dues are required, and membership is open to Christian young people of any denomination, race or color—at present more than fifty denominations are represented. The only requirement is fidelity to Christ and to the standards for which the club stands. A member's conscience is his only human judge. Support of club promotion, supplying of



"Dave" Cook receives a Sunday-school class into the I.A.H. Most applications for membership are in units such as this.



A group in Elgin, Ill., I.A.H. headquarters. Mr. Cook has set his sights on an eventual enrollment of two million.



Lament of a Minister's Wife

Jeremiad from the gold-fish bowl

AND OUT from the remote provinces there came a man of God and, behold, he sought me as his wife. Lo, I have labored at his side, both in the vineyards and in the holy place, and I have found this life good.

Even so, my brethren, I say unto you that it is not perfect; for I am as one delivered into a fishbowl. Whosoever I do, it is known; whatsoever I say, it is told in the marketplace; wheresoever I go, the eyes of my people follow me and their trumpetings are heard throughout the land.

When I enter into the holy place

putting on fine linen and bearing gold chain around my neck, the people take heed and many look on me with scorn. They stretch forth their hands and say that such raiment is costly and that there will be famine in the parsonage.

When I have raised my voice in the society of missions, I have heard the cry of those who say I seek power and earthly glory. When I have stilled my voice, withdrawing the fruits of my wisdom and counsel, there have been messengers traveling afar by day and by night speaking of my sloth and pro-

equipment, and other expenses are met by the David C. Cook Foundation, established in 1945 as a memorial to the founder of the publishing house and in fulfillment of his ideals that the great business in all its phases should be dedicated to the Lord's service.

Some boys and girls join through direct application to I.A.H. headquarters in Elgin, Illinois, but by far the most—and this is preferable—come in through Sunday-school classes, which form the main units. Take Westville Church, Main Street, U.S.A., as an example. Here in the Sunday school are rollicking boys and girls who laugh and romp and play, who whistle in the dark to keep up their courage, and as they surge into adolescence make furtive eyes at each other. They are happy, noisy kids, seemingly irresponsible, but with a background of ideals and objectives that older people don't dream of—unless they can, and do, re-

call their own youth. Here, also, are the middle teen-agers, who live in a turbulent, confused period, although outwardly carefree and fun-loving. Many of them are inclined to drift away from the faith and teachings of their childhood. This terrific loss of adolescents to our Sunday schools, by the way, has shown how we have fumbled the ball.

NO wonder teachers and pastors and parents are often distracted by their failure to cross the threshold into the inner chambers of these youthful hearts, where dwell dreams and worries, longings and fears. Here it is that group action, dramatized and enshrined in a bit of mystery, plays its stellar role.

The young people form a secret club—that is, secret in its name. It may be a class of girls, a class of boys, or a group of both. They enroll, usually

claiming abroad that I have not in me the concern befitting a worthy wife.

As the shepherd watches over his flock, so have I watched over my little children, instructing them in wise precepts and guiding them through the paths of the righteous and the gates of the learned; the rod have I not spared, lest mine be no better than the children of laymen.

WHEN my children have gone into the neighbor's vineyard, they have fallen on the thorns of my wrath. If in the holy places they have whispered aloud, they have been sorely punished.

Yet the princes and the nobles of the land glory in the mischief of my children and their tongues become as arrows. But know ye for certain that the princes and the nobles do not see wherein their sons and daughters are even more the instruments of mischief.

Those who enter into my dwelling search with their eyes the remote corners of my parlor and the secret places of my kitchen; they say in their hearts that my house is not kept as the house of others.

Know they not that I must work long in the vineyard and in the service of my husband? Know they not that the tinkling of silver and the voice of the servant are not heard in my house?

Verily I say unto you, wisdom and grace shall be my stays and I shall go softly all the days of my life. In humility will I journey; my eyes shall search out the snares laid for my feet; and I shall strive, insofar as lieth within me, to be pleasing in the sight of all the princes and the nobles of my husband's parish. —DON FONTAINE

through their teacher, as I.A.H. applicants. Then action starts—first, through the mailman. What boy or girl doesn't thrill at the sight of a letter, addressed to him or her personally? Seven letters, in all, signed by "Dave Cook"—Cook is known to all the kids as "Dave"—reach the recipient by first-class mail during the following two weeks, scheduled for two days apart.

Then the youth signs a promise that: (1) I will pray with God at the same time each day; (2) I will think happy thoughts so that my life, and the lives of others, shall be happy too; (3) I will do my best to say "I.A.H." (the club's secret name) whenever I feel the ring on my finger. And with that, there is an investiture ceremony, whereby he or she, along with others, become full-fledged I.A.H. members, and the sterling silver ring, emblem of the club, is placed on the finger by the

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GREEN THUMB

The late Dr. E. H. Meuser's green thumb grew missions! His success was inevitable, he declared, for his work was "prayer-powered"!

By BEATRICE PLUMB

I STEPPED OUT of the car into a clearing of tall, thin pines, where churchmembers were setting a picnic table. I glanced at their cars parked near the lot. One new model, a huddle of old ones, a delivery truck, lettered *Painting and Paper-hanging*, another advertising *Insecticide*. Democracy on wheels!

A few years back, this land had been known as Frog Hollow. Now it was respectfully referred to as that "restricted area immediately bordering South Miami."

I stood in the still evening air, exulting in the newness of America, and of this section of Florida, in particular, appreciating it as only a native of an old country can where churches, hoary with age, sleep in the shade of ancient yews, rooted in turf, thick with the growth of centuries.

Here, all was so new one could almost see the Kingdom grow! Here one could almost sense the power, the surging joy of the early Church that remembered Pentecost.

I looked to my right where stood the mission chapel, so new it still smelt of raw timber and fresh varnish. I looked to my left where stood the mission parsonage, so new paint still spattered the window glass.

No ancient yews! Just a few spindly saplings, young as the mission.

No century-thick turf! A new lawn, struggling up through the sandy soil; one could almost count the precious blades of grass.

There were rows of brand-new folding chairs around the picnic site. A few people were already seated, buzzing with friendly talk. I dropped into a vacant seat. Back of me a man was grumbling about how fast his Miami garden grew.

"I get worn out keeping up with it," he lamented. "Up North, you get long spells of rest when growing season's done. But here, in the South, it's growing season all year 'round. I tell you, my feet and back can't take it!"

"But," chuckled a woman's voice, "when he sees some puny seedling he's

been coddling along for months, suddenly take root and grow, he forgets his aching back. He just thanks God for giving him a green thumb!"

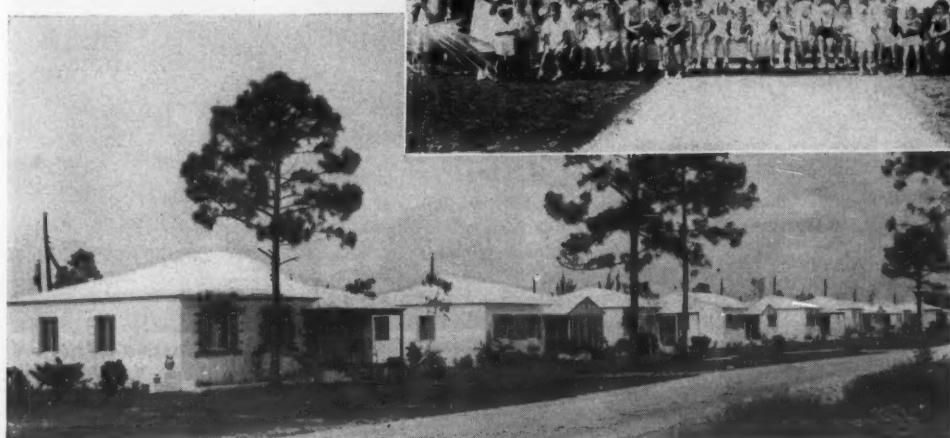
Green thumb! Yes, I mused, God did seem to bless some folks with that mystic, creative gift of making little newly planted things grow . . . like missions!

Less than a year ago, I had seen the seed of this new mission church. Just a handful of unchurched people meeting in the living room of a private home. The future congregation! And a still smaller smattering of children, clustered around a pretty young parish worker who sat on the doorstep. The future Sunday school!

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The entire Sunday school of one of the recently completed Florida mission churches.



A typical row of the "little white houses" served by the Florida mission program.

The Mountains



Dr. James Dickson with the mobile medical unit.



An impromptu meeting of services in this Tyal church, led by the members with no fuss or outside help.



Formosans, believed to be of Polynesian origin, are a handsome, resourceful people. Left: Mrs. Dickson's accordion attracted the children to this meeting.

that FAITH Moved

Formosa has been headlined in newspapers everywhere but is still an unknown island. Here for the first time is the astounding story of a discovered people

By KENNETH L. WILSON

MAP BY ISRAEL DOSKOW

POLITICAL horsetraders in striped trousers have seen to it that just about everybody knows there is a piece of disputed real estate called Formosa. But the biggest story about Formosa (or Taiwan, if you prefer the Chinese name) will never come from United Nations, N. Y. or from Red Peiping or even from Taipeh, capital of the citadel island itself.

It is a story that has not been told till now, one of those fabulous epics of Christianity's spread which occasionally come out of the unknown to surprise our faith and make us humble anew. It is a story mushrooming in the tumbled mountains that dominate half the breadth of Formosa. To the west are the fertile plains, populated by six millions of Taiwanese and some censored millions of what the islanders in their self-determination choose to call "guests," the soldier and civilian refugees from China's mainland. To the east are the precipitous mountains, range after savage range of them, reaching to the sea and plunging abruptly into its depths. Some of those peaks are two-and-a-half miles high.

Hidden away on the ridges and in the recesses of the mountains are over a hundred and fifty thousand aboriginal tribespeople. From the murky reaches of history they have been known as the incorrigible delinquents of the human race. Today they are writing an audacious epilogue to the Book of Acts that by comparison gives our American brand of religion the consistency of strained baby food.

Diplomats orate as if Formosa is an insensible kewpie doll to be tossed to the muscleman who slugs down the most milk bottles. But Formosa's people and particularly her indomitable mountain folk are very much alive. So alive that they are in the midst of a soul shaking the like of which the world has not seen since the Apostle Peter stood up in Jerusalem one Pentecost morning.

In fact, Peter had the clear edge. He was not exhorting individuals who had the nasty habit of relieving all

unwelcome comers of their heads in order to add three-inch polished bone buttons to already lengthy strings. The Formosan mountains that faith has profoundly moved were the home of the dreaded head-hunters. It was upon them—without benefit of clergy, with only the secret ministry of a frail old tattooed woman, the words of a harassed young man, a few smuggled Japanese Bibles—that the fire fell.

Theirs was no bargain-basement faith. It was born in blood and death. It came in the stealth of night as small groups prayed and perfected their knowledge of God. It came in a police station when a calculating Japanese official flung down a crude paper cross on the floor and said, "Walk on it—or feel the lash on your back," and they felt the lash. It came as they saw young Wiran locked in a cage in his own house because he had been tortured out of his reason for his faith's sake.

This then is the Formosa story that belongs to the ages. It has nothing to do with pressure politics or defense perimeters, invincible today and invisible tomorrow. This is the Formosa story that a score of years from now will yet be setting hearts leaping.

CHANGING fortunes—more accurately, misfortunes—are not a new experience for this island bigger than Maryland and smaller than West Virginia. For a thousand years Formosans have lived in No-man's Land. But no invader ever wholly conquered the people of the peaks. Something about mountains—their remoteness, dignity, mass—breeds a fierce independence in men who dwell among them. Find a mountain, whether in Taiwan or Tennessee, and there you have a race whose souls no alien will ever possess.

It is little wonder that the Formosan tribes became skilled takers of heads. They had ample provocation. As far back as the sixth century, the island attracted adventurers from the mainland only a hundred miles away. Then came the conquering dynasties

to consolidate their colonists' occupation. A hundred years before Columbus set out for America, Portuguese sailors happened upon the isle and unwittingly memorialized their emotion by calling it "Formosa," the Portuguese word for "beautiful." Early in the 17th century, while the Puritans fretted under Old World thought control, the Dutch and Spaniards took Formosa in one of the earliest amphibious operations of the Pacific. Half a century later, Ming sympathizers reconquered the island; only to be cut down in turn by the Manchus twenty years afterward. There was comparative quiet for some two hundred years and then war flamed between China and Japan—the first Sino-Japanese war. In 1895 Japan, the victor, acquired Formosa as part of her spoils.

UNDERSTANDINGLY, the people of Formosa were weary of being handed around like an Ivy League loving cup. They wanted a republic of their own, however the Japanese navy quickly rid most of them of the notion. But a navy has nothing to do with mountains, and up in the hills, particularly among the Tyal people, the love for freedom existed. The emperor never conquered them. Such was the stamina of these determined Tyals and the impregnability of their mountain fastnesses that they, instead of submitting to a dictated peace, negotiated the peace! They sent Chi-oang, a remarkable little lady to talk for them.

Peace had come at last to the mountains, but uneasy were the heads that wore police insignia.

Japan told the mountain people what they were to do to purify their drinking water and to clean up sanitation problems. Grudgingly they obeyed. Then the Japanese built their Shinto shrines and told the mountain people what they were to believe. That was a mistake. No one tells mountain people what to believe. One may force outward obeisance for a time, but ever since there have been mountains, men

HOW ONE MAN LICKED THE NURSE SHORTAGE

FOLKS
YOU SHOULD
KNOW

WHEN an Indianapolis, Ind., insurance man discovered a student-nurse shortage in Methodist hospitals, he took it upon himself to do something about it. By applying common business tactics to a critical social problem, Edward F. Gallahue helped pave the way for the prevention of future distress for thousands of people throughout the state, and guided many young women into a profession of which they will be proud.

So desperate was the situation in 1948 that the Indianapolis Methodist Hospital, the denomination's largest, had been compelled to close off entire wards. Normally requiring 325 student nurses, this hospital was left with 100 after graduation, with little indication that the next entering class would be larger. Methodist hospitals in Gary and Fort Wayne were in the same fix.

Mr. Gallahue, an intense businessman in his mid-forties who had recently united with the church, had selected the city's Methodist Hospital as a field in which to exercise his impulse for Christian service. Having concentrated all his younger adult (Cont'd page 78)



Mr. Gallahue and two student nurses of Indianapolis Methodist Hospital who aided him in his drive for more nurses.

of those mountains have lifted up their eyes, taken courage, and turned to fight again. Headhunting had been outlawed but heads were taken—Japanese heads.

By 1927 the Japanese were efficiently stringing up their electric lights even into remote villages, and just as efficiently barring the mountain districts to all foreigners. It was in this year that James and Lillian Dickson, Americans themselves, came out to Taipeh under the Canadian Presbyterian Church. They were allowed to hold services in their city compound, nothing more. No trips into the mist-hung mountains that could be seen from just about any spot on the island. Only an occasional quick visit with an adventuresome tribesman down from the hills.

It was in 1929 that Mr. Dickson first met Chi-oang. He was seeing the East Coast for the first time, where the narrow road to Hoeliangkang hugs sheer cliffs and vehicles must pass at infrequent wide places or not at all. Chi-oang was then well past middle age. The outmoded "V" sign of a one-time marriage was tattooed in a broad band upward from her lips. The missionary, more out of desperation than discerning judgment, invited her to return to the city with him and attend the Presbyterian Bible training school. She was, after all, a believer and a person of some prominence.

Chi-oang accepted. She was in school for two years. Then she went

back home and was swallowed up in the hills.

Dowai-san, a young man with his bride, came down to take the course also, and he returned to his people. That was as close as the Dicksons came to the hills. With Japan now walking arrogantly to the brink of war, James and Lillian were confined to their compound, virtually under house arrest. Eleven detectives watched their every move, even to their use of the radio receiver. When Madame Chiang made her farewell broadcast from Nanking, Mrs. Dickson sat in front of her radio in the hush of night, her coat over it and herself. By 1940 tension built up to the point where missionaries had to leave the country.

IN 1945 James Dickson again set foot on Formosa. From the waterfront he could see the blue mountains in the southeast. This time Formosa was free. He could go where he wanted to go, preach the Gospel as he wished—and he headed for the hills. And there he received just about the biggest shock that can come to a man.

Instead of two Christians, there were 4000!

When Mrs. Dickson returned to join her husband, and when they linked forces with a Mennonite mobile hospital unit and motored up into the hills as far as they could go and then scrambled on foot from there—through streams, over precarious swinging bridges, along trails—they heard every-

where tales of suffering and firm faith.

Chi-oang with her Bible had assembled small groups in village homes. Always some became believers. Even while they were worshiping they would sometimes hear the alarm summoning police for a raid upon their meeting. Quietly the young men would take her to the next village, often carrying her on their shoulders; it was up to the new Christians left behind to propagate the faith. Many of the youth—and youth are dominant in the mountain churches—stealthily visited Chi-oang's home near Hoeliangkang for instruction. One young man walked twenty miles in the night, once a week for three months, to hear her explain the Bible for an hour or so. "But you are not to begin preaching until you are fully trained," she sternly told him.

The boy couldn't wait. Before the three months were up, he had won twenty-five others. Today the whole village of Gukutsu is a Christian community, thanks to his zeal and courage.

The Dicksons, in 1945 and since, were the first white people ever to penetrate many of the mountain villages; the territory had been a forbidden land for fifty years. During World War II Japanese police accused the headhunters of adopting an "American religion," but obviously Americans had little to do with it. It was the tempered steel in mountain people responding to the stories their friends and relatives told them of a Man who had lived in

(Continued on page 80)

The Divine Method of Healing



TEXT: "Lord, behold, he whom Thou lovest is sick." JOHN 11:5

By JOSEPH TAYLOR BRITAN

NO EYE can long be closed to suffering, for no person can long escape suffering himself. Men in every age have tried their best to ignore, deny or disguise the tragic aspects of life, the blood and tears, the hospitals and hearse. But in spite of the beautiful, the fragrant and luxurious, men cannot long live apart from the presence of pain, sorrow and bereavement.

Is there a rational design hidden in these agonizing experiences of the human race? Can God be good and permit men, women and children to suffer? Does it do any good to pray for healing and relief from disease and from the fiery trials of life?

In attempting to answer some of the queries of perplexed persons concerning God and His method of healing, suppose we first think of the origin of pain and disease. Our Bibles tell us that sin was the cause. It was through the deceit of Satan that man became a party to the crime of rebellion against God. This mutiny opened the flood gates for the inrushing tides of pain, sorrow, frustration and death.

In naming some causes of the miseries and woe which His disciples might expect, Jesus said they would be afflicted with confused counsels in religion; physical calamities such as earthquakes, famines, and economic distress; persecution by their fellow men, by their own families, by religious leaders and also from their association with Himself (Luke 21:8-24). And then He added, "But all this shall turn unto you for a testimony." That is, they would be able by their faith and life, in the midst of persecution, to witness to His presence and sustaining power.

This, you remark, seems unjust. Why should not the Christian be spared the sorrows and anguish of the wicked? But would not immunity for the Christian produce pride, and carelessness and ruin? If righteousness, and purity of life and fellowship with God were sought because the Christian would be insured against illness and agony, would not the nerve of true discipleship be cut? Sinful man must accept Christ for the joy of pardon, for the blessedness of redemption, for the peace of a quiet heart, the assurance of immortality, and love for the Saviour.

This is an age in which God is meeting the antagonism of sin and wickedness with mercy and patience and the

appeal of sacrificial love—a crucified Christ. He opposes blasphemy with blessing, lawlessness with love, cruelty with compassion, and selfishness with salvation. In His dealing with individuals and nations He waits until the cup of iniquity is full, until "the tares are ripe" and there has been a final rejection of His offered mercy in Christ, and then—judgment. If this is God's method in dealing with a wicked world, if Christ was patient with His enemies and suffered wrongfully, let us not think that His servants should expect anything else in this testing period for saints and sinners!

But what of the purpose of pain and sickness? When you are asked why the torture and terror, the anguish and afflictions of earth, you can give a satisfactory reply in the language and terms of the Bible: To teach the soul of God's laws. Psalm 119:67-71. To limit sin. Genesis 2:17. To perfect the person who sins. I Peter 5:10. To reveal the works of God. John 9:23. To prepare for coming joy. I Peter 4:12, 13. To prepare for praise at the coming of Christ. I Peter 1:7. To prepare us to comfort others. II Corinthians 1:3, 5. To complete the sufferings of Christ. Colossians 1:24. To furnish an opportunity to witness for Christ. Luke 21:12, 13.

It is plain that God has a purpose in permitting pain and that His intent is to educate and purify His own and to penetrate with His presence and power the darkened personalities of the wicked.

Just here you voice an objection and say, "It is not just that the innocent should suffer for the sins of the wicked." True, it seems unjust but if there were no transmission of weakness, could there be such a thing as inherited talent and genius? And if vicarious suffering were not possible, could there ever have been a vicarious Saviour?

Concerning the meaning of suffering, one of the great Christian philosophers of a past generation has written: "The most remarkable thing in suffering is not its intensity or its immensity, but its power to educate, to regenerate, to make man conscious of his enormous responsibilities and to waken in him a desire to fulfill them. Suffering is a Divine energy for moralizing man and nature."

If God has permitted pain,

(Continued on page 37)

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Maybe It's Something You Ate!

One man's food may be another man's poison—or allergy!

By JULES ARCHER

ILLUSTRATOR: G. DON RAY

AN ATLANTA LAWYER found himself seized by strange attacks which began with a slight headache and the onset of nettle-rash. He would begin to itch, see white spots, and be unable to focus properly. Along with these symptoms, he was unable to express himself properly, often saying the opposite of what he meant. Sometimes he would get so dizzy he would have to sit down on the street to prevent himself from fainting.

He took his trouble to Dr. Hal M. Davison, noted allergist, who traced the symptoms to certain foods. The culinary culprits were eggs, crabs, oysters and strawberries—to all four of which the lawyer was strangely allergic. Dr. Davison put the patient on a diet which excluded these four foods, and the attacks vanished abruptly.

Doctors are beginning to learn, from the startling research of Dr. Davison and other pioneers in the field, that one man's food is another man's poison. Take the case of Emily T., a high school student who complained of a constant feeling of weariness. She lost interest in her school work, claiming she could not concentrate. She even became indifferent to dates.

Dr. Davison discovered the "poison" which was undermining Emily's health. It was . . . milk! Her parents

found this almost impossible to believe. But Dr. Davison proved his diagnosis. He barred milk from the girl's diet, and in three days she was the bright, alert, eager youngster of old. Her symptoms never returned unless milk was introduced again into her diet.

Milk is, of course, a fine food for children. But not for *all* children, as Emily's case proved. As a matter of fact, milk heads the list of the ten foods which Dr. Davison found most often guilty of causing physical and personality disturbances among allergic patients. Here are the other nine, in the order of their importance as possible trouble-makers:

Chocolate, Onion, Cabbage, Pork, Eggs, Fish and shellfish, Tomatoes, Nuts, Apples.

It has long been known that certain foods may cause unpleasant physical reactions. Many people break out in a facial rash after eating strawberries, for example. But what is rarely realized is that certain foods may also cause, in people allergic to them, *violent emotional disturbances and personality changes!* And many of these foods are highly esteemed in the American diet for their fine nutritive value.

Wheat, for example. Dr. W. R. Shannon reports the case of a high-
(Continued on page 66)

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BY MICHAEL HOME

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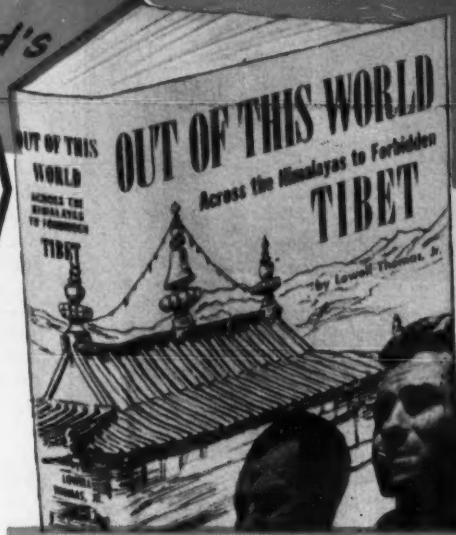
Bess Streeter Aldrich says: "I liked "GRAIN OF THE WOOD" very much indeed . . . The love story held my interest, but I was really fascinated with those Chippendales and Heppelwhites and the Chelsea ware . . . This is a good story. The growth of a love and a business, together with the finest kind of moral lesson about strength of character . . . kept me interested all the way through . . . and especially those Chippendales."

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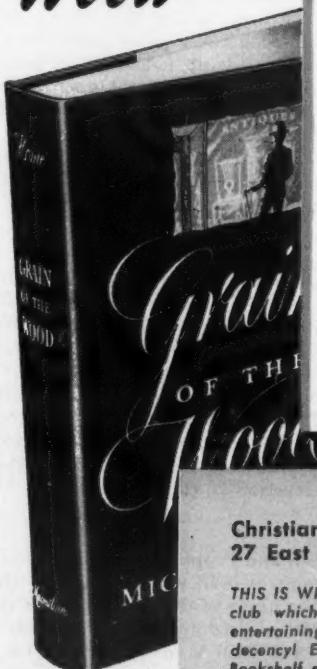
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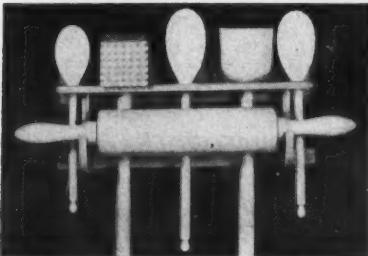


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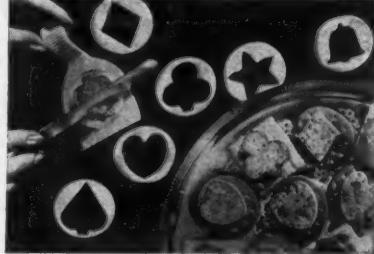
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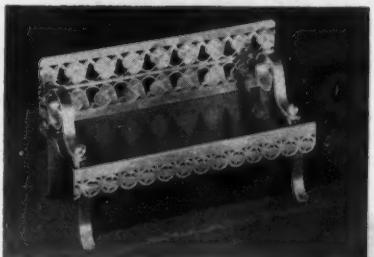
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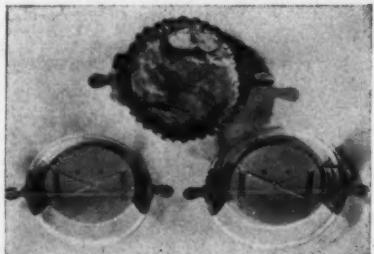


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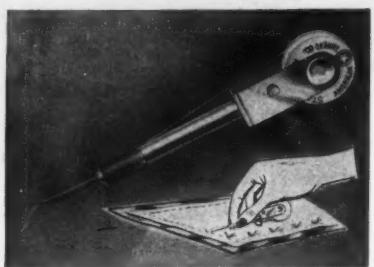


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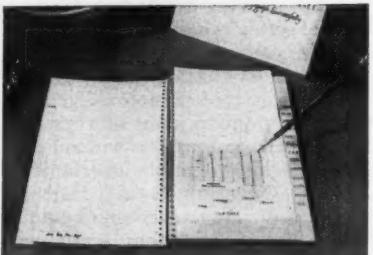
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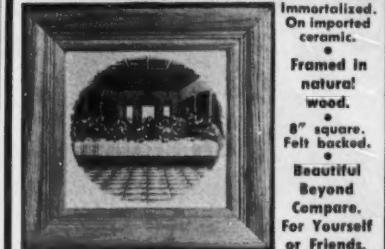
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IT'S Spring AGAIN



and those friendly little Wrens are house-hunting again. One or more of these Wren Huts in your yard or garden will make them sing for joy, and they nest twice each year.

Milk glass, with a choice of roof colors—red or green. Complete with bracket and snap-on bottom. At the reasonable price of \$1.50 each or \$2.50 per pair, post paid, several can be purchased.

KREGLOW GIFT SHOP

Moundsville, 151, W. Va.



The Program Committee Goes to Work

*Woman's Place
IN THE CHURCH*
EDITED BY *Jane Kirk*

SO you're on your group's program committee for the coming year! Will you take it the easy way, or will you do a bang-up job of it—a job that will make the members sit up and take notice, a job that will increase attendance? With all the tools provided for today's program committees, you can't miss.

Ask yourself first: "Has our group really been putting into use the program material provided by our denominational headquarters?" Some groups, we know, are not aware that such material exists. If you have not been receiving any, write at once to

your denominational headquarters and see what is available. Then take time to study it.

Make a careful choice of leaders to take charge of these programs—and don't necessarily pick those who *always* do it! You need leaders with imagination as well as consecration. Use your own imagination together with the ideas provided in your program material to give dramatic emphasis and variety to each month's programs. Work out a quiz one month, a panel discussion the next, illustrative films, a dramatic skit, and maybe a debate.

Most program material includes "canned" programs, in addition to the "build your own" type. In other words, "canned" programs are those all ready for use without any preparation on your part. You simply read them off. These are good to fall back on in case of emergency, or where groups are too small to have a program committee large enough to work out a topic in detail. But try to give every program you use some local significance, some relation to your particular group or

community that will make it "belong" to those who hear it.

For instance, bring out how the topic applies to your own organization, and what each member can do about it. Invite local speakers or discussion leaders definitely connected with the topic under consideration.

Naturally, you are not obliged to follow the program plans of your denominational headquarters without any deviation. They are only suggestions to guide you. Other subjects may be more vital to your community and require the attention of your group. A program poll is a good way of determining what your members consider important. If there has been criticism of previous programs, this will clear the air. Give everyone a sense of having guided the choice of the year's programs.

Here are some basic pointers for your program planning:

Involve as many individuals in each program as possible without making the program too long. Two speakers or readers are better than one, and three are better than two. Panel discussions are good for including a number of individuals, particularly those who

ILLUSTRATOR: MITCHELL HOOKS

might feel ill at ease making a speech. They will be less self-conscious in an informal interchange of ideas. Quiz programs will give life to a speaker who might be tedious alone. Station four or five members on the platform to question the speaker at intervals.

Preview your program in some way, or you may suffer a severe shock as it unfolds. Don't be hesitant about giving a guest speaker a definite assignment with a specific topic and indication of points to be brought out. Far from being offended, he will appreciate knowing exactly what you want him to tell your audience. If his speech is part of a planned program, you can tell him what the purpose of the program is, and how his knowledge fits into it. Or, let each member of the program committee prepare five questions and present him with the collection. This will give a cross-section of what your group would like to hear.

If you are using a "canned" program,

hold a preliminary rehearsal, so you will know that persons who are to read papers will not falter. Panel-discussion groups always hold a preliminary meeting with the moderator to become acquainted and learn each other's points of view. They decide upon the general scope of the discussion and points to be brought out. Arrange to see films, particularly amateur ones, in advance, and cut them down to those that are really lively.

If you have some topics which are musts on your year's program, but invariably dull, study a way of making them click. For instance, the treasurer's report in any annual business meeting passes over the heads of the best-intentioned of us. Why not act it out? Dress various members to impersonate the items on the budget, and let each one step up and demand his due from the treasurer. Use your own membership on programs whenever possible. Some program committees rush about

coaxing guest speakers into their midst, while individuals in their own group or church could do equally well in roles of speaker or moderator. It's fun to see your friends perform and it gives them a sense of accomplishment.

Remember that visual displays add color and emphasis to any program, even if they are nothing more than maps. Appoint a property manager on your committee to gather display articles pertaining to each program. Have a member in charge of publicity, so that the work you've done to prepare your meeting will not be wasted. Give one member the responsibility of writing notes of appreciation to all who participate in your programs.

And now, here's a sample of the program material available from various denominational headquarters:

Methodist: Program material for entire twelve months is worked out under a unified theme for the year.

(Continued on next page)



PRETTY casserole dishes are an asset to anyone who is active in women's group affairs. You will do well to keep a good assortment of large sizes in your cupboards. When preparing a "dish to take" for a covered-dish supper, casseroles which can be cooked in, as well as served from, are invaluable. Food travels almost intact in these from home to parish house or picnic grounds, and can be rewarmed in the same dish if necessary. Arrange your recipe prettily as you prepare it; it need not be disturbed until it is served.

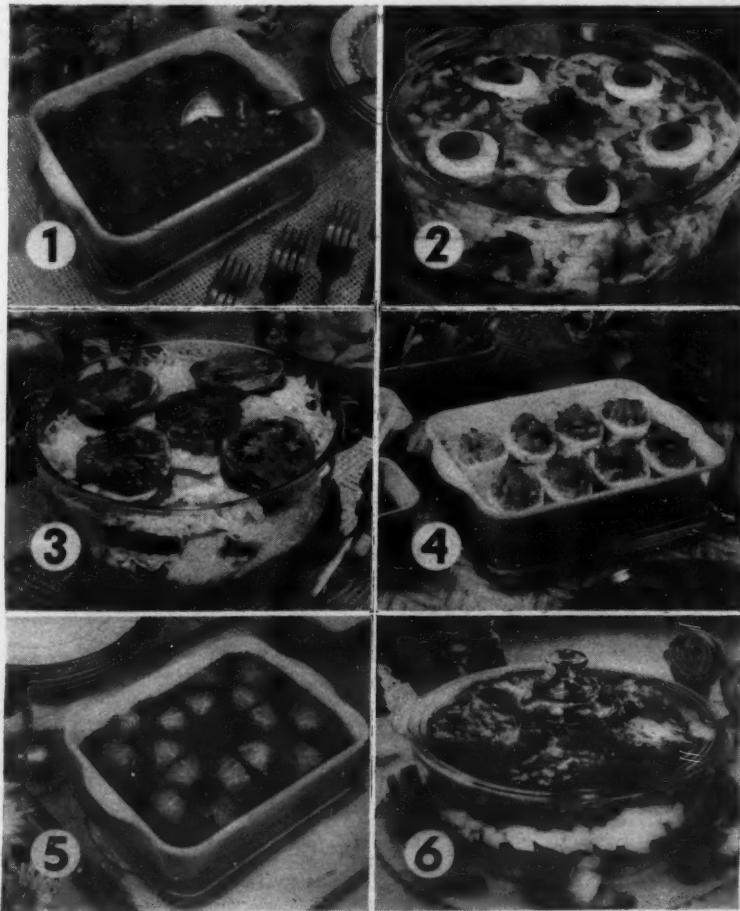
Quick and simple service for large women's groups' luncheons consist of placing a casserole dish at each table seating six, and passing the dish. Every church kitchen should be stocked with a set of enough matching or assorted casseroles to serve the membership whenever a casserole meal is in order.

Corning Glass Works has prepared the photographs opposite for your next "dish to take." Try any or all of them.

1. Baked peaches with crusty topping
2. Tuna-noodle bake
3. Cabbage and tomato
4. Baked deviled eggs
5. Pineapple ham loaf
6. Harvest dinner

Recipes available by sending in the coupon on page 36.

"A Dish to Take"



(Education was the theme for 1949-'50; Health for 1950-'51; Economics for 1951-'52; Evangelism for 1952-'53.) Two programs are provided for each month. One gives an outline, with suggestions for talks, resource material and ideas for building the program into your own proportions. The other is complete and ready for use "as is." Booklet priced at 50c. Program material is abundantly augmented by features in the magazine, *The Methodist Woman*, in which skits, candlelight services, meditations, and programs for particular months are presented. Address queries to Literature Headquarters, Woman's Division of Christian Service, 420 Plum St., Cincinnati 2, Ohio.

Reformed Church in America: Every year presidents of women's societies get a \$1 "Program of the Month" packet, containing a collection of eight worship services and five ready-to-use

programs. In addition, the packet includes luminous material on three other subjects from which they may build their own program. In mission fields an effort is made to suit the programs to both rural and city groups. This church features an exchange of women's ideas, encourages women of all local groups to send in programs and services which have been outstanding. These are kept on file to be sent to other groups upon request. Files are becoming enriched with candlelight services, Easter, Mother's Day, and other special observances. Send to Women's Missionary Work, 156 Fifth Ave., New York 10.

Presbyterian, U. S. A.: Booklet, "Power and Witness," is worked out with two types of programs. Under "Power" are suggestions and guides with complete resource material listed for programs to be tied in with movements in the magazine, *Outreach*. Un-

der "Witness" are fully developed programs for the entire year. Through leadership training and summer conferences, the Presbyterian church helps its members develop worthwhile programs. Booklet, "Planning," available for 10c, briefly lists the duties of each of the secretaries on the program committee, and new material available for programs. Plans for Bible study are also provided. Query Mrs. H. G. Beattie, Presbyterian Distribution Service, 156 Fifth Ave., New York 10.

Congregational-Christian: Complete program booklet containing six programs with added lists of resource material is available for 40c. *Guideposts*, a monthly publication, augments this. Write to Pilgrim Press, 19 S. LaSalle St., Chicago 3.

Episcopal: *Church Ways* is a publication which is available for the low figure of 25c a year. It goes to every rector, and as many churchmembers as possible are encouraged to take it. Appearing six times a year, it gives suitable material for programs. The May issue suggests projects for the coming year. Address queries to Miss Harvey, National Council P. E. Church, 281 Fourth Ave., New York, N. Y.

Unitarian: Program material is developed in terms of committee work. There are six areas in which work is carried on, and the six committees each have program material prepared for them, under "Churchmanship," "Church Extension," "Service Work," "Inter-faith Activities," "World Fellowship," and "Education." Send to General Alliance of Unitarian Women, 25 Beacon St., Boston 8, Mass., Att. Miss Elizabeth Belcher.

Baptist: Program packet, "For Such an Hour," 35c, contains eight prepared programs. "Program Pointers" is another publication which offers suggestions and resources for groups wishing to work up their own programs. Write to Baptist Literature Bureau, 152 Madison Ave., New York.

The American Association for the United Nations gives advice to its members on current problems relating to the U. N. and assistance in planning local programs. Its speakers' bureau is prepared to furnish informed, convincing speakers. Speakers' notes are sent to individuals and community speakers' panels. Information is also given on documentary films and other aids available for use. Address: 45 E. 65th St., New York 21.

Woman's Home Companion Service offers packaged programs which are ready to use or which may be built up by using the bibliography, films, posters and booklets listed with the programs. Send for a listing of subjects. Address: 250 Park Ave., New York 17, Att. Betty Carter.

April Showers

PC 6150

PC 6161

E 2830

PC 6186

PC 6150—Philodendron leaves in shades of green and simple crocheted border on this place mat easily perks up any table.

PC 6161—Hot plate mat, napkin holder and potholder—perennial favorites shown here, of green, yellow and white.

E 2830—Red felt moccasins trimmed with black sequins and beads. Simple cross-stitch to bind seams.

PC 6186—Buffet set crocheted in charming motif design. Grace and elegance for long-life service.

Send TEN CENTS (in coin) for each pattern to: CHRISTIAN HERALD Pattern Dept., 4-51, 27 East 39th St., New York 16, N. Y. Please include a large, stamped, self-addressed envelope.



For this special purpose!

Don't use "anything handy" to clean the toilet bowl—only Sani-Flush can do it right. For Sani-Flush is made for this one special purpose. It not only cleans chemically *without scrubbing*, but disinfects—and removes the germy film that gathers in all toilet bowls even though you can't see it. Just follow directions on the familiar yellow can. At all grocers. The Hygienic Products Co., Canton 2, Ohio.

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Makes dishes and
glassware
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If you cannot purchase this in your home town—write us—P. O. Box J. S., Chicago (90)

Sexton
Quality Foods

OLD BONNETS SHOW

AN AMUSING stunt for an April group meeting would be a fashion show of outmoded hats. Ask everyone to bring the oldest hats to be found in her attic. Some may be real antiques with heavy plumage, flowers and fruit. Others may be as recent as several years past. It will be fun to see how the styles have changed.

Divide your members into two groups and let one group, modeling its hats, parade before the other group acting as audience. Then reverse the process. Offer inexpensive prizes for the ones who can guess closest to the year in which each hat was purchased. Offer a prize, too, for the oldest hat present.

Or you might put all hats together in a receptacle. Let each woman go up to the box in turn, take out a hat, sight unseen, put it on before a mirror provided for the purpose, and model it for the other members.

PROJECTS THAT PAY

WOULD YOU like to try something different next time your group asks each member to earn a sum independently to fill the quota?

Why not give young mothers an afternoon out instead of inviting them to another affair for which they will have to find a sitter? Set a specific Saturday, and invite your friends to leave their children with you, while they take the opportunity for shopping, a movie, or something they've wanted to do for a long time. Saturday is a good day, as Daddy is home to share the holiday with Mother, and children who would ordinarily be in school will need tending.

Arrange to take care of at least a dozen kiddies at once. If you charge \$1 per child for the four hours of the afternoon, you will make a good sum and still save parents money on sitter fees.

You must be prepared to take care of children of all ages, and mothers of infants will probably bring necessary equipment, unless you have it. A play pen would be convenient for the "crawlers," and others can be seated around the largest table or tables you have—with games to play, puzzles, crayons, paper and clay. At least part of the time can be spent outdoors, and if the weather is pleasant enough to keep them out the whole time, your job will be easy. It would be well to break up the time by serving fruit juice and graham crackers in mid-afternoon.

Perhaps two of you may wish to combine forces in this project. In addition, you might find a pair of Sunday-school teen-agers who would be willing to give their services to as-

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UP TO 1/2



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NEW RUG
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OLD RUGS
and CLOTHING**

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will last a week."**



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Temptation — one
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A single drop lasts
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attracts men and
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The fragrance of living
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encased in a polished
maple case 2 times the
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Send No Money

Pay the postman when he hands you the package or (if you prefer) send money order, currency, stamp or check for \$1.00. In business 70 years. Money back if not satisfied. PAUL RIEGER, 233 Art Center Bldg., San Francisco

Are you in the know?



How to win a reputation as a top-flight hostess?

- Hire a caterer
- Take an airlines job
- Give a "twenties" party

Want to throw the most-fun party of the season? Plan a costume jamboree—with gals rigged up in their Moms' old "twenties" outfits. (And maybe the boys' Dads could supply plus fours.) Have a Charleston contest; with prizes. And if calendar problems

threaten you, don't retreat. Choose Kotex. With that new, downy softness that holds its shape, you're set for hours of comfort—for Kotex is made to stay soft while you wear it. So, as a confident hostess—you'll be the "bee's knees"!



What to do about kingsize pores?

- Mask 'em with makeup
- Make like an owl
- Tighten up

Can your complexion take a daytime close-up? To help belittle large pores, suds your face thoroughly, and often; then "tighten" with cold splashings and a good astringent. Come calendar time, you can take your place in the sun confidently. For those flat pressed ends of Kotex prevent revealing outlines. (No fear that anyone "knows.") And that special safety center gives extra protection; keeps you serenely de-flustered.



If his "competition" calls you, what's your cue?

- Be brief
- Linger on the line
- "Sorry, wrong number"

You chat for hours with the buzz boy—while your date smoulders on the family sofa. Be brief! Else next time you're waiting for his call, don't ask for whom the bell rings. It's not for you. But at problem time, one of the 3 Kotex absorbencies will seem "made to order" for you. Try Regular, Junior, Super (different sizes, for different days). You'll wonder why you never thought of trying all 3 before!



More women choose KOTEX than all other sanitary napkins

3 ABSORBENCIES: REGULAR, JUNIOR, SUPER

P.S.
Have you tried Delsey*? It's the new bathroom tissue that's safer because it's softer. A product as superior as Kotex. A tissue as soft and absorbent as Kleenex.* (We think that's the nicest compliment there is.)

* U. S. PAT. OFF.

sist you. Otherwise it would be worth it to pay for their help.

Another unusual twist is a television party, particularly if your own set is a novelty among your friends. Plan it for an evening when an important athletic event or a number of good variety shows are scheduled. Arrange furniture in your living room to provide good seating for a large number, and so that none need stretch their necks to look at it sideways. Serve tall glasses of ginger ale with a dipper of orange ice in each, and ham "toastwiches." (Place cuts of ham between two slices of buttered bread. Dip each sandwich into a beaten egg and milk combination, then brown in hot fat.)

NEW COOKERY BOOKS

HERE are brief reviews of new books that provide ideas for the homemaker or possibly for your group.

"Home Entertaining—a Complete Guide" by Charlotte Adams is full of information and ideas for entertaining and dealing with people in groups. Suggestions for giving successful parties at home should help in your church social work, too, and there are games for all ages as well as party recipes. Crown Publishers, 419 Fourth Ave., New York 16, \$3.95.

"Good Food from Mexico" by Ruth Watt Mulvey and Luisa Maria Alvarez is another in the series of international cookbooks published by M. Barrows and Co., Inc., 114 East 32nd St., New York, \$2.75. It is a good reference book if you are looking for foreign dishes to serve.

"Modern Homemaker's Cookbook" is by Beth Bailey McLean. Her book is designed to help women get more fun out of menus and meals. Included are 400 modern recipes with old-fashioned goodness. M. Barrows and Co., 114 East 32nd St., New York, \$3.

"Here's How, a Journey through Good Food" is a complete cookbook, a collection of recipes gathered on travels through all parts of the country by the author, Helen Pendleton Rockwell. Her tested, easy-to-follow recipes may give new interest to your menus. Roy Publishers, 25 West 45th St., New York 19, \$3.

Woman's Place Dept. (4-51)
Christian Herald

27 East 39th St., New York 16

Please send me recipes for casserole dishes illustrated. I enclose a stamped self-addressed envelope. (Requests without an enclosed envelope cannot be filled.)

Name _____ (Please print)

Address _____

City _____ State _____

DIVINE METHOD OF HEALING

(Continued from page 27)

has He provided healing helps? The answer is *yes*. Although the body, mind and spirit of man are subject to agony because of sin, God has provided medicines suitable for each. For the body are drugs, antiseptics, vitamins, concentrated foods, surgery, therapeutic methods of many kinds, X-ray, radium and other forms of treatment. Long ago the Children of Israel were given laws of health as a part of their religious code. Sanitation, sterilization, hygiene, diet and quarantine were all provided for. The Sabbath Day itself pointed out the need for rest and recuperation from daily labors. All these laws touched upon health and helped to maintain it. Jesus Himself spoke of physicians, and with no disparagement.

God has also provided personality forces for healing—the mind, emotions and will—the right use of which greatly aids in recovery. God also provides healing which can be explained only by crediting it to the intervention of divine power.

In healing the man with the withered hand (Luke 6:6-10), Jesus first destroyed the forces that were hindering the flow of blood, of nerve energy and of nutriment. Second, He restored the hand to normal size, function and relationship.

Jesus healed mental sickness. In Luke 8:26-29 we have the record of His freeing the diseased, demon-possessed mind of the Gadara maniac. As in all His cures, Jesus first destroyed the forces that were destroying the sanity of the patient. He cast out the evil spirits. Then He restored the man to normal mental life and health.

In Luke 19:1-10, Zacchaeus is converted. We have no record of what Jesus said to the rich tax collector, but the man's miserly spirit was healed. And again the Divine Method was used in that the Great Physician first destroyed the forces of greed, the lust for riches, fame and position which made Zacchaeus a grafted. Second, Jesus restored him to right relation to man and to God.

A moment's careful thinking will convince you that, consciously or unconsciously, our physicians, our Christian healing institutions and all evangelical churches are today using the identical healing methods of Jesus. And in spite of the opinion and opposition of some, the place of the evangelical church in healing is important, for until the spirit of man is healed, until the individual is born again, until through faith in Christ as Saviour and Divine Lord the man is restored to right relation to God and

In 2.1 Seconds, A Weight Lifter Using The Two Hands Press Method Lifts 230 Pounds... But In Only



TWO SECONDS

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Is Ready To Go
To Work!



MAKE THIS TEST!

To see how fast it's ready to go to work, drop a Bayer Aspirin tablet in a glass of water, and time its disintegrating speed. What happens in the glass, happens in your stomach.



Millions use Bayer Aspirin for relief when they have an ordinary headache, neuritic or neuralgic pain. This is because Bayer Aspirin tablets start disintegrating with astonishing speed . . . are actually ready to go to work in *two seconds*. And these millions know this is one reason why Bayer Aspirin brings quick relief.

But important as *fast relief* is when you're in pain, there are also *other* reasons why Bayer Aspirin is the choice of so many people from coast to coast.

First, it's remarkably effective. Second, it's wonderfully gentle. Bayer Aspirin's single active ingredient is *so effective*, doctors

regularly prescribe it for pain relief . . . is *so gentle* to the system mothers give it even to small children on their doctors' advice.

So don't experiment with drugs that have not stood the test of time. Whenever you have a headache—use Bayer Aspirin for fast, dependable relief. And when you buy, buy by name. Ask for genuine *Bayer Aspirin*.

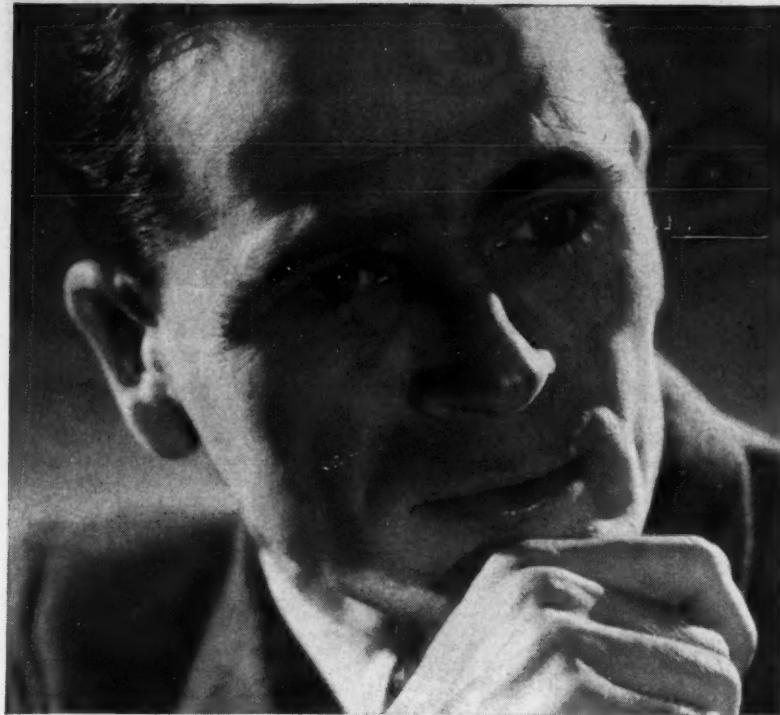
NOW... BAYER ASPIRIN IN CHILDREN'S SIZE

New 2½ grain tablets (containing half the amount of regular size Bayer Aspirin tablets) provide proper children's dosage as prescribed by your doctor. They're neither flavored nor colored, so they cannot be mistaken for candy. 30 Tablets—25¢.

* Because no other pain reliever can match its record of use by millions of normal people, without ill effect, one thing you can take with complete confidence is genuine

BAYER ASPIRIN

"Yes, I was guilty!"



"—guilty of procrastination. The need for a memorial on our family lot had been on my conscience for a long time. But I had done nothing about it. Then, one day I read a little folder called "Forethought," which clearly showed the wisdom of placing memorials in advance of need. Soon thereafter our family monument was erected and paid for.

It's a great satisfaction to know that this memorial is now a part of my estate, rather than a future

problem for other members of the family."

* * *

To help you plan a family monument consistent with your wishes as to size, design, and cost, the Vermont Marble Company offers a profusely illustrated booklet of great practical value. For complete information about nature's most beautiful memory stone, Vermont Marble, ask your monument dealer, or write Dept. C1, for your free copy of "Memory in Marble."

Memorials

ARE FOR THE LIVING

To those who remain, the moral and spiritual influence of an appropriate monument is a constant inspiration through the years.



VERMONT MARBLE

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to man, the whole man is sick.

Perhaps you wonder if prayer for the sick is worthwhile. Does it do any good? you ask. Many prayers are answered by health, some are not. How often to a slow convalescent is the cruel and unscriptural statement hurled: "If only you had faith enough, God would heal you." Often doubt and dejection result because the patient is led to believe that it is his fault that he is not healed.

Perhaps sufficient answer lies in the fact that Paul was not healed of his "thorn" in answer to prayer. There may be times when more faith is required, but in the case of Paul the reason for the Lord's refusal to heal was surely not the absence of faith, but the presence of a beneficent purpose in the mind of the Divine Healer. Let us not conclude therefore, when our prayers for healing are not answered by soundness, that we, or the patient, have not faith enough. God may have some unsuspected plan for revealing His grace and power to us and to the world through our suffering and victory.

Those who refuse medicines and depend upon prayer alone, we believe are in error. When Christ was tempted to leap from the pinnacle of the Temple and startle the crowds, He replied, "Thou shalt not tempt the Lord Thy God." There are many who unnecessarily put God to the test. They call upon God for a miracle when He has given natural means for healing. He has blessed and still uses these means and medicines and expects men to be benefited by their careful administration. As a hospital chaplain I believe in healing miracles, I pray for them and have seen some—yet there are several reasons why the Great Physician must be sparing in their use. First, for Him to be lavish in the use of miraculous healing would relieve men of responsibility for sickness and health and would discount the usual and ordinary in human life which, in the mind of God and in the mind of every noble man, is as valuable and as divine as the miraculous.

In the second place, an instantaneous and miraculous cure of every disease would deprive the race of the education and purification that come through pain and illness. A slow convalescence often culminates in a sure conviction concerning Christ.

Let us pray without ceasing, but let us not forget to include the petition which Jesus used in His agony in the garden, "If it be possible, let this cup pass from me, nevertheless not my will but Thine be done." If we thus truly pray and if we truly love God, "All things shall work together for good."

THE END

WE BUILT OUR Church Beautiful

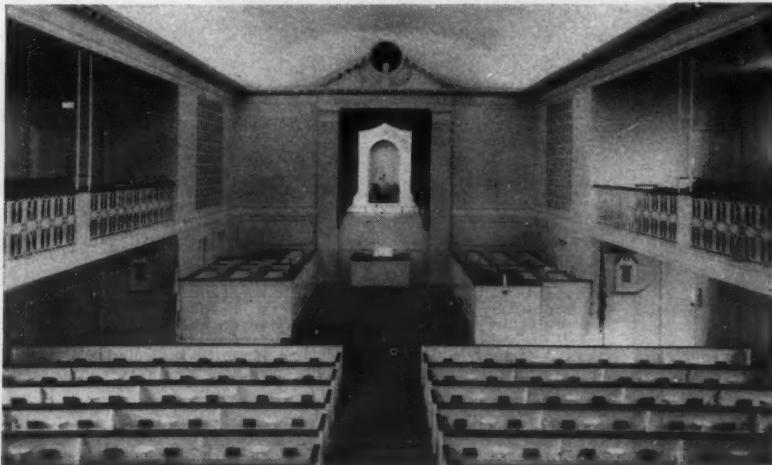
They wanted a place where they could worship the Lord "in the beauty of holiness"

By EDWARD O. CLARK

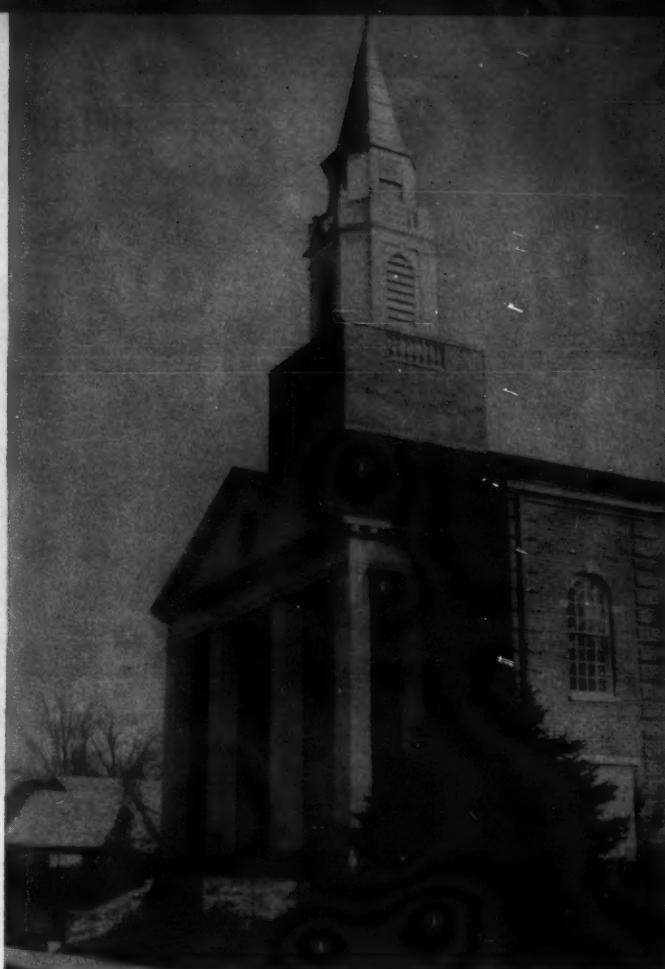
RECENTLY I took a bride and groom into the sanctuary of our new church. They were from New Jersey and had had a simple wedding in our chapel. As we mounted the steps to the stately columns of the portico, I remarked that we had occupied the building only a little over a year. I ushered them into the vestibule where the black tile floor, relieved by small flecks of white and red, glistened with its wax polish. On either side were open Colonial stairways with banisters of red mahogany and white balusters. At the head of the stairs were seen circular topped windows draped in old rose faille.

As we passed through the center doors and walked a little way down the soft-carpeted central aisle, there was a reverent silence and then—

"Oh, how beautiful!" exclaimed the bride. "I have never before seen a church quite like this."



The Colonial interior commands attention and inspires a feeling of worship.



A tower of Christopher Wren style gives reverent grace to Chevy Chase Baptist Church in the nation's capital.

"Yes," added the groom, who had a Catholic background but had left the church. "This is a most unusual edifice." In one form or another these remarks have been repeated again and again.

To build a church edifice along Early American lines, that would be attractive in its simplicity without, and beautiful in its appeal to reverence within, had been our aim.

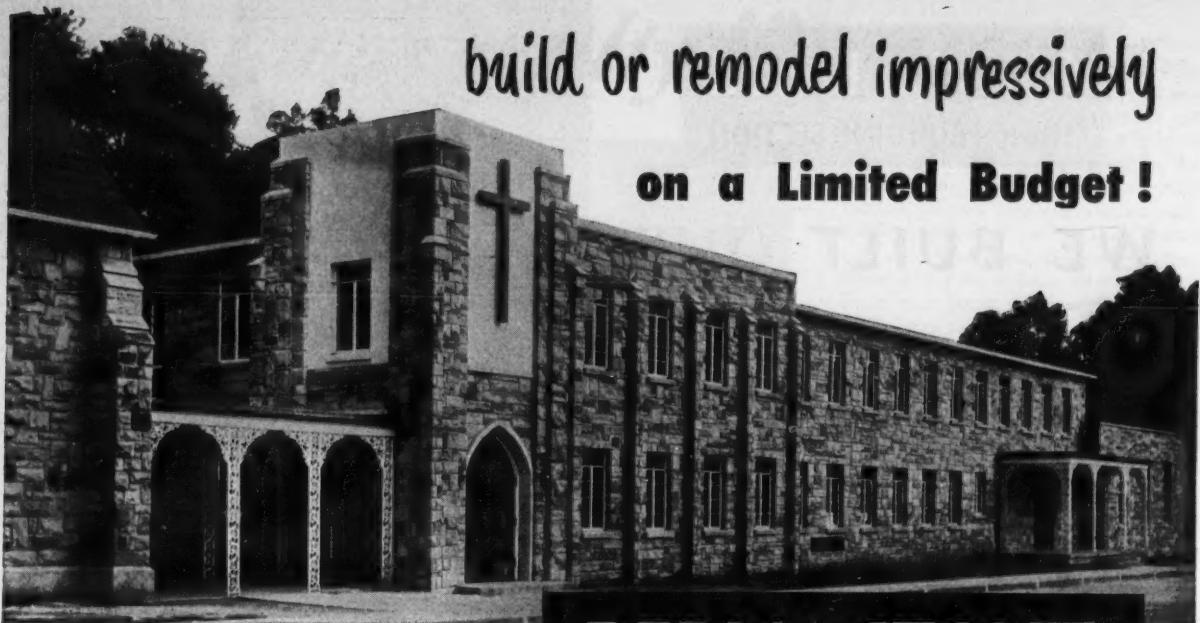
We had decided on the Colonial style to achieve contrast to the Gothic style followed by three other churches in the immediate vicinity.

I asked our architect, E. Burton Corning of the firm of Corning & Moore, "Can you design a Colonial church with beautiful interior appointments? Or must it be plain and unadorned?"

"What do you have in mind?" he asked.

"Well, for one thing," I replied, "an arched ceiling. I have always felt that a building designed for the worship of God should not resemble a theater and that it should be other than a hall or auditorium."

"Yes, I think it can be done," he said. "A barreled ceiling it is called." He assured me that such a church, if designed in the Colonial spirit rather



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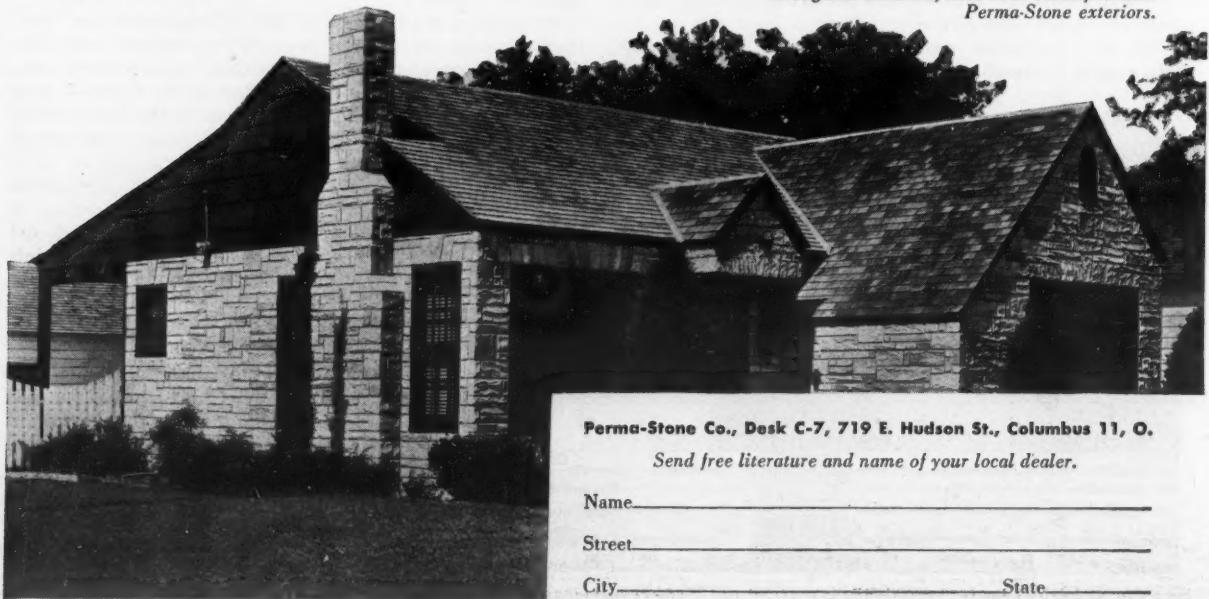


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than the Colonial style, need not be cold and uninteresting—that it should and could be individual, personal and filled with the spirit of worship.

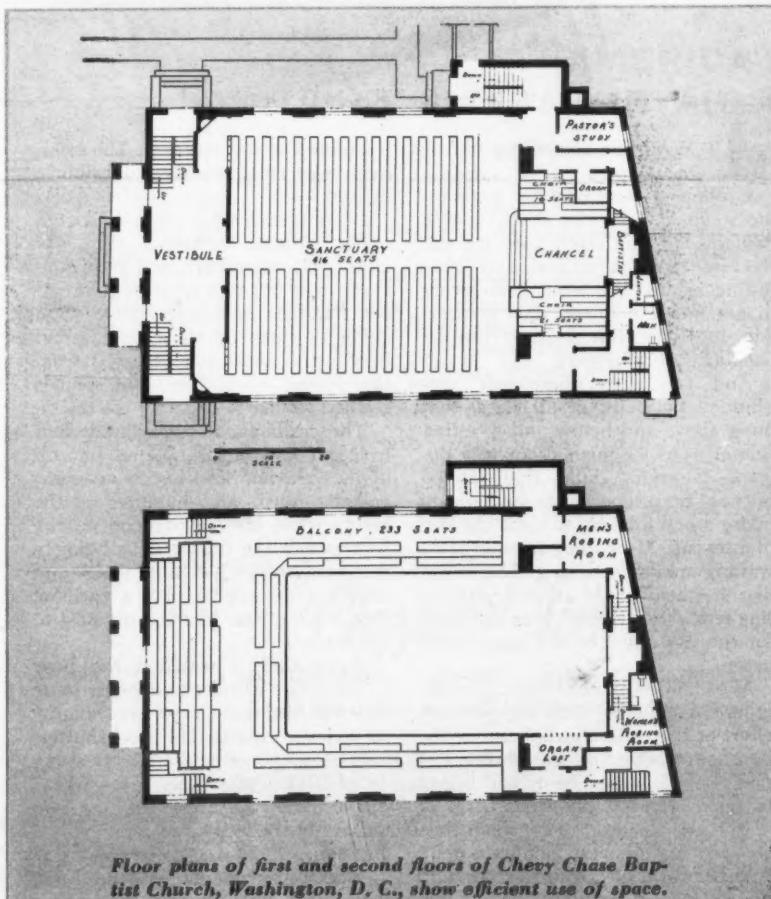
From there we went on to consider other items in our proposed new church building. We sought to build a church with stately columns for the portico, with a graceful tower in the Christopher Wren style, with a light, airy social hall below the sanctuary, with a small stage, and with ample modern kitchen facilities. But, above all, we sought to make the sanctuary a fit place to worship the Lord "in the beauty of holiness."

For more than a year now we have been worshiping in our new church, and it is the unanimous opinion of our members and of our friends that we have to an unusual degree achieved our aim. On the exterior, the building holds closely to traditional Colonial design. The fluted rectangular, rather than round, columns of the portico give impressive dignity. The central doorway is detailed with restraint, accented by the simplicity of the windows above and to either side. All windows have clear glass in keeping with

early precedent. The roof is of gray slate. The brickwork is laid of oversize brick in Flemish bond, reminiscent of Jefferson's Monticello. The cornice and other trim are white and traditional in character.

The graceful spire is in simplified Christopher Wren style and, especially when lighted at night, compellingly lifts the eyes to God, to whose glory the building has been erected.

THE interior of our church is different. Familiar as is Colonial architecture, there is that within our building which at once commands attention and inspires reverence. Folks say that the simplicity of the interior appeals to them. And yet, this simplicity has a subtle beauty. As one enters the sanctuary there is a feeling of spaciousness, enhanced by the barrelled ceiling which extends the entire length of the building, including the chancel. Thus the sense of length has been established in a nearly square building. Instead of the customary somber atmosphere there is a cheerful spirit, bright and sunny. The soft, carpeted aisles give impressive quiet. (*Cont'd on page 54*)



Floor plans of first and second floors of Chevy Chase Baptist Church, Washington, D. C., show efficient use of space.

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Dr. Kamiel Lefevere at the clavier of the carillon of Riverside Church, N. Y.

He Makes the Tower Sing

By HARRY G. SANDSTROM

IT WAS like something out of Poe . . .

I followed him, step by step, up the steep narrow iron stairs. It was twilight-dark and biting cold and the steel shutters clangled like anvils, protesting against the wind hammering to get into the tower. The screams and howls of the shutters rapped hard against your ears.

And we were completely surrounded by bells, of all sizes, that hung above and below and to either side of us as we pushed our way upward. Gleaming dully, they ranged in size from one large enough to house a bell foundry to some the size of a teacup. Mute, they seemed to be waiting anxiously to sing. They were like the members of an orchestra sitting tensed and poised, eyes watching for the downbeat of the conductor's baton.

We climbed another flight, and another. Whether it was the physical effort or the eerie atmosphere, or the banshee wailing of the shutters, I don't know, but my heart had begun to pound against my ribs.

Yet my leader, older than me, stepped nimbly as a mountain goat. Another flight of cold iron steps, and we entered the "cabin." The door shut out the cold and the noise; the

fearsome journey was over. The small room was cozy, warm and brightly lighted.

It contained what looked like an organ console, although this was larger and instead of black and white keys, held out two rows of polished oak handles, or levers. There were fewer of them on the top row and they were somewhat recessed from the lower row. The foot pedals seemed similar to those for the organ.

The carillonneur took off his hat, overcoat and jacket, seated himself at the "clavier" and began energetically to push and hammer at the levers while his feet danced on the foot pedals. In addition to being a musician you've got to be quick and strong and agile to play a carillon. You can't dream like the organist at his console.

Fascinated, I watched the busy carillonneur as all those bells, mute as we passed them, now were singing in majestic chorus. The steel shutters had been opened and out over upper Manhattan and across the Hudson River to New Jersey the ineffable music of the bells poured down like a benison.

For this was the music of the greatest carillon in the world played by a carillonneur who is probably the



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greatest in the U. S., if not in the world.

Dr. Kamil Lefévere, carillonneur of Riverside Church, New York, had invited me to watch him play his Saturday morning recital on the famed Laura Spelman Rockefeller Memorial Carillon.

KAMIL LEFEVERE was born not with a silver spoon in his mouth but with the song of the bells in his ears. His life seems to consist of a succession of superlatives, for that carillon, at the time of his birth, was then the greatest in the world and it was played by the greatest carillonneur the world has ever known, in a country with the greatest number of, and greatest love for, carillons. With all this, plus the fact that he was highly gifted in art and music, it would only be surprising if he had not become a carillonneur!

The country was Belgium—"Land of the Carillon"—where the bells reached their present stage of perfection. The place was the mellow little town of Mechlin. The carillon was that of St. Rombold's Cathedral. The carillonneur was the late and world-famous Joseph ("Jef") Denyn.

Dr. Lefévere was born and spent his youth in the tall shadow of St. Rombold's soaring and incomparably beautiful tower. Its carillon, which entered more fully into the life of the town than do American carillons, regulated his early life by tolling the hours and quarter hours, informing him of any unusual event, helping him celebrate feast days and holy days. Other times it just sang for its own sweet sake and bathed the boy in its melodic beauty.

Soon he was helping wind the cumbersome mechanism that caused the carillon to toll the time. At other times, with round eyes and open mouth, he would watch Jef Denyn, sitting at the clavier, high in the tower, working the levers which gave voice to the bells. Entranced by the bells and the clavier, he would steal up to the carillonneur's cabin when no one was about and sit on the bench to stare at the shining array of levers and dream of playing the bells.

After a while Denyn noted the boy's intense interest and took him under his wing. This was before the Belgian National Carillon School was founded in 1922 and thus Kamil Lefévere had the benefit of personal tutelage under the master himself. Riverside's carillonneur acknowledges a great debt of gratitude to Jef Denyn and is convinced that he owes his mastery of the bells in large part to the training he received at Denyn's elbow.

But to get back to Dr. Lefévere's

youth: Born with talent in art as well as music, he at first couldn't make a choice between them. Thus, while studying the carillon under Denyn, he was also attending the Belgium Academy of Fine Arts. He graduated with honors, decided he had thus served this half of his ambivalent genius and promptly turned to music. (A fine artist, he paints infrequently now.)

Shortly he became Denyn's assistant. Later when the pupil had advanced to within a notch or two of his distinguished instructor, he left Mechlin to tour Europe and gave recitals on most of the carillons there.

Along about 1924, Dr. Lefévere came to the U. S. to give recitals on the increasing number of carillons being installed here. A few years later, the Laura Spelman Rockefeller Memorial Carillon was dedicated at Park Avenue Baptist Church and in 1927 Dr. Lefévere was engaged as carillonneur by John D. Rockefeller, Jr., who donated the bells in memory of his mother.

During the time of the building of Riverside Church to which the Rockefeller Carillon (enlarged to 72 bells of six chromatic octaves, the largest, or Bourdon bell, weighing twenty tons) was transferred, Dr. Lefévere sailed to Europe, gave recitals and served as Professor of Technique at the carillon school in Mechlin. He returned to New York at the dedication of Riverside Church in 1931 and has served as its carillonneur ever since.

Honors of all varieties have been showered on him. For instance, he holds the Order of Leopold from the Belgian Government; a Doctor of Music degree from Alfred University; a special award from the Music War Council of America for distinguished musical service during the last war; he is Honorary Carillonneur of Mechlin, Honorary Professor of the Belgian National Carillon School; he served for many years as president of the Guild of Carillonneurs in N. A.

Almost all the music he plays, he must first transcribe. There are only about three dozen compositions written for the carillon and most of these were composed by Dr. Lefévere, Jef Denyn and the teaching staff of the carillon school. There are so few accomplished carillonneurs in this country that people come to him from all over the continent to secure his tutelage. Just now he is teaching a young Negro, who will eventually play a new carillon in Harlem, the Negro district of New York.

He smiled when he told me of an amazing paradox: "The carillon is the most costly instrument in the

(Continued on page 53)



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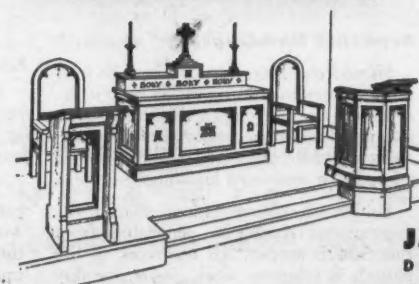
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Answers TO YOUR QUESTIONS ON CHURCH BUILDING

By ELBERT M. CONOVER

Christian Herald's Church Building Consultant

Q Are churches wise in proceeding with new building or improvement plans in view of present world conditions? This question is being raised by hundreds of churches. Other churches, not so wise, have simply concluded that this is not the time to build a new church or undertake an improvement program, and have therefore very unwisely ceased all planning. The answer can positively be given that this is the time to plan new church buildings and improvements, because in thousands of situations they are needed if churches are to fulfill their divinely appointed responsibilities.

This is also the time to proceed aggressively and constructively in raising funds for any building improvements likely to be undertaken within the next five or ten years.

At the present moment there is no indication that the Government will place restrictions upon church building. The Government has already placed limitations upon civilian use of certain metals, but architects can provide substitutes for these restricted items in their plans. Structural steel is slow in delivery, but our steel production is increasing enormously. Then, too, there are substitutes for steel.

When World War II ended, churches that had their plans and specifications completed, were able to take advantage of reasonable costs which obtained for a short time. Some churches, thus prepared, built for exactly one half the cost that obtained later, while many churches that postponed their planning until the war was over are still unable to build. They did not realize how long a time is usually required to perfect the tentative plans, then the construction drawings, the detailed plans and the specifications, then the usually long process of securing the contractors' estimates and final guaranteed proffer to build.

Churches do not actually "decide to build" until the contractors' bid is secured. Only then is the cost of the proposed building definitely known. It is strongly advised that the work of program planning, the financial program, the architect's preliminary plans, then the construction drawings and specifications be driven forward to the point of learning (if the financial resources warrant it) whether contractors will offer to construct the building or improvement. Then the decision can be made to proceed with the construction of the building, or of one or more units or sections of the total scheme.

CHRISTIAN HERALD'S Church Building

Consultant will be glad, as rapidly as possible, to reply to individual inquiries. The Consultant is keeping in constant contact with the Government agencies having to deal with building materials and restrictions.

Insurance Against Rising Costs

In this period of uncertainty, how can we be sure that costs will not rise during the progress of a building project? If we begin building now, do we not risk having our building half completed and our funds exhausted?

The only safe manner in which to build is to have a contract with the builder and an insured bond which guarantees that the building will be erected within a certain cost and a maximum period of time. It is unsafe to follow any other method at any time.

When you hear of church buildings finally costing much more than was first estimated, inquire for all the facts: Who gave the "first" estimates? Were they based upon architects' drawings and specifications? Did any builder ever definitely state in writing for what amount he would build? Were the plans enlarged after the first estimates (or guesses) were given? Were building materials of improved quality later specified?

Building Material Restrictions

Should we plan to build when it is possible that the Government may restrict the use of building materials?

Your architect will know at the time of writing his specifications what materials are scarce or likely to be needed for Government work, and will therefore specify substitute or non-strategic materials. If all civilian building is prohibited, which now seems to be quite unlikely, then, of course, we shall have to abide by the law and work hard to have funds raised and plans completed, ready for the first favorable time for church building.

Separate Buildings?

Should our recreational room be in a building separated from the sanctuary, or should the entire unified church building provide for recreation without the social and recreational rooms being placed in a separated building?

Under no circumstances should the recreational rooms be separated from the church proper. All the work of the church is religious work. Jesus one day

stopped everything in order to play with little children. The work done in the church fellowship hall for sociability and recreation is an important part of the total religious ministry. There are many disadvantages in having a separate building, apart from the apparent depreciation of the social and fellowship work. One might refer also to the valuable work done by Jesus at the supper table; He even ate with publicans and sinners; it was all a part of His total ministry.

Churches need not incur the extra expense and greatly increased difficulties in supervision and maintenance by having a separate building requiring separate heating plants or piping the heat to another building; separate wiring and plumbing lines; added cost of janitor service, etc.

Just the other day I visited one of the largest new church plants now being constructed and had to walk a considerable distance around their new parking lot to go from the educational building to the recreational building. And, of course, this was on a rainy day. Through many generations this church will have much cause to regret the wide separation of these two vital parts of their work.

All the rooms used for sociability and recreation should also be made available for adult or other Sunday-school classes, and for activities of different sorts throughout the week. We repeat, under no circumstances is there any reason to separate the recreational building from the rest of God's house.

Landscape

What is the best source of information and guidance respecting landscaping?

Certainly your church is very wise indeed to plan its landscaping improvement program at this time. Under separate cover we are forwarding a circular on the subject giving information additional to that which follows.

First of all, write to your state college and learn if it is one of those which provides expert landscaping counsel for churches. Also, look in your nearest city classified telephone book for the names of landscape architects. As in every other endeavor of importance, it is wise to employ competent guidance. It is necessary to know what trees, flowers, shrubs, and grasses do best in your locality. You need to know when is the best time to transplant shrubbery and trees; also whether there are any legal restrictions in your state respecting removal of shrubbery or trees.

Then, there are nursery companies that will give liberal discounts to churches.

Exhaust Fans

Will you please tell us where we can purchase an exhaust fan to be installed in our kitchen to remove steam and cooking odors?

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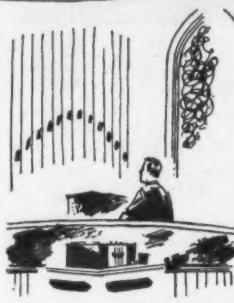
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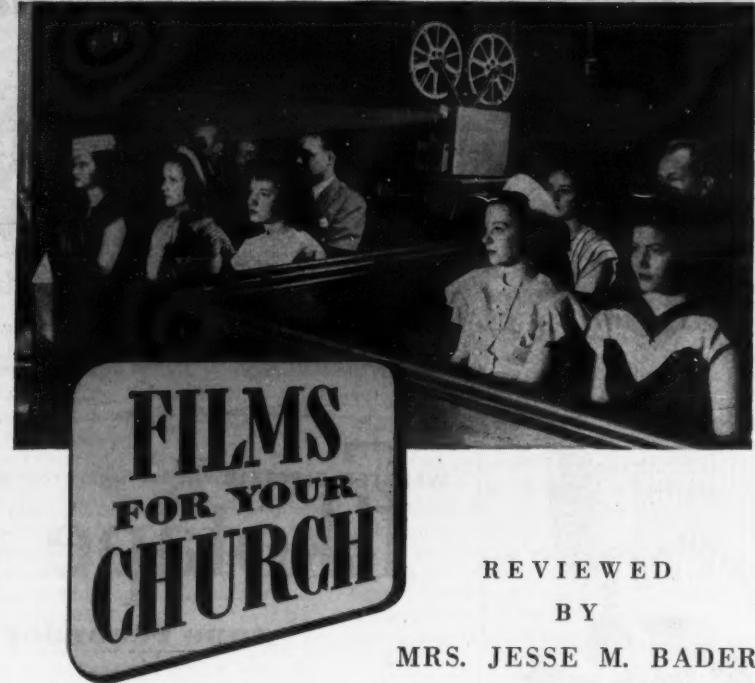
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REVIEWED

BY

MRS. JESSE M. BADER

OBERAMMERGAU, 1950, PASSION PLAY (*International Religious and Educational Films*; 60 min.; color, sound; rental, \$35, evenings; \$25, daytime). Magnificent film portraying important scenes from the famous Bavarian Passion Play, also scenes of the Oberammergau environs. There is a complete narrative and commentary in English, a superb musical background.

THE BOY SAMUEL (*Foundation Films*; 15 min.; rental, B&W and sepia, \$5; color, \$7.50). A portrayal of the Scripture, I Samuel 3:18-20, telling the story of the boy Samuel. This well-known Bible story has been interestingly and reverently developed.

STONING AT LYSTRA (*Cathedral Films*; 30 min.; rental, sepia, \$8). One of the series on the life of Paul, the film begins with the journey of Paul and Barnabas from Perga to Iconium and Lystra. When they attempt to preach the gospel of Christ, the mob stones Paul. An animated map makes clear the setting of Paul's missionary activities.

MARRIAGE FOR MODERNS SERIES (*McGraw-Hill*; five parts; for rental apply to Religious Film Assn.). These are good discussion films and should be helpful in marriage counselling. There are five in the series: "This Charming Couple" (19 min.). In love with love, two young people refuse to evaluate each other realistically. "Marriage Today" (22 min.). Two couples who have made their marriages work through analysis of their mutual aims in striving to achieve them. One couple has companionship and complement each other; the other couple complement each other also, but their personalities are quite different. This film is a positive ap-

proach to marriage. "Choosing for Happiness" (14 min.). Trying to change another "for his own good" seldom succeeds. The wife learns that self-analysis must come first. "It Takes All Kinds" (20 min.). Young people of different types—the "executive," the "helpless" one, the "worrier," and the "competent" girl—are shown in their reactions to a situation. Each is shown also in a girl-boy relation. "Who's Boss" (16 min.). Two young business people find that their marriage combined with careers is not proving successful. Adjustments are made and they work out a pattern of life where both are partners.

ROLLING STONES (*Family Films, Inc.*; 30 min.; rental, \$8). The problem of the migrant family is portrayed in a natural manner. The story is built around

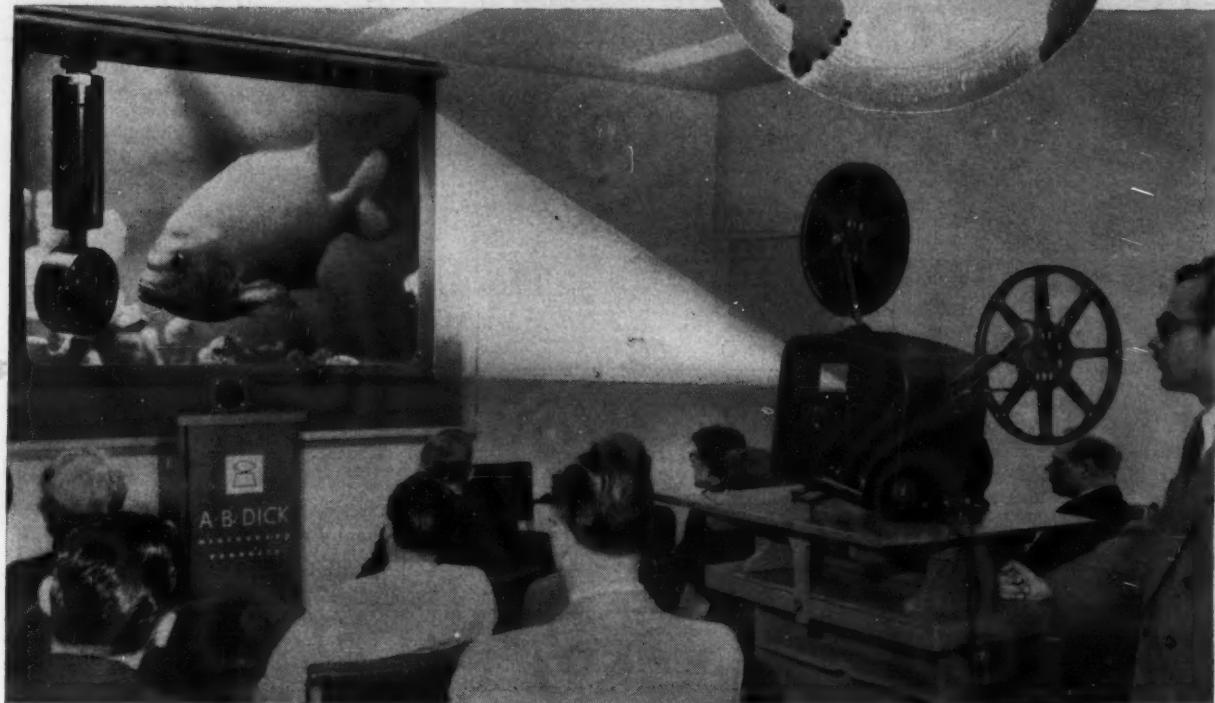


Scene from "Rolling Stones," an absorbing film about a migrant family.

a young boy who is the victim of this uprooted family. The "Rolling Stones," father, mother, and son, Bobby, move from town to town. Through the efforts of a church, the family finds roots.

(Continued on page 50)

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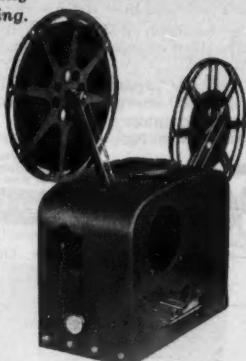
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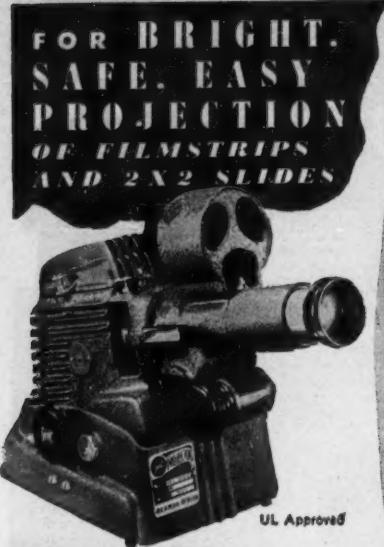
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THE DIFFERENCE (*Cathedral Films; 45 min.; rental, \$12*). A young man is persuaded by his mother and pastor to attend their church college. An uncle tells him not to take Christianity too seriously and the student ridicules much of the school's program. During the summer he works in his uncle's plant and learns of some of his relative's business methods. Later, when he graduates, he tells his uncle that he will come into business with him if he will consider Christian attitudes in the business. The story is well told and tellingly presents aspects of church-sponsored colleges.

THIRD MISSIONARY JOURNEY (*Cathedral Films; 30 min.; rental, \$8*). A new episode in the series on "Life of St. Paul." This is a dramatic story of



Storm clouds appear as Paul is Rome bound, in "Third Missionary Journey."

Paul facing dangers, as he preached to pagans and to his own people. The story also is told of the gifts that came from the Macedonian Christians who gave out of their poverty to help others.

YOUR NEIGHBOR CELEBRATES (*Religious Film Association; 28 min.; rental, B&W, \$4; color, \$6.50*). Highly recommended for an informal presentation to a mixed group of young people or adults explaining Jewish services celebrating the following festivals: Rosh Hoshana; Yom Kippur, or Day of Atonement; Succoth, or the Feast of Tabernacles; Pesach, or Passover.

GOD'S WONDERS IN A WOODLAND BROOK (*Church-Craft; 10 min.; rental, color, \$4*). While a narrator describes the wonders of a woodland brook, a boy and girl go exploring in the brook on a summer day. Excellent photography. The musical background adds to the effect.

YOURS IS THE LAND (*Encyclopaedia Britannica Films; 16 min.; rental, color, \$8*). Conservation of natural resources is skilfully presented. The story of the making of the soil, man's ruthless exploitation and depletion of it, the resources of forest, grass, water and wild life are interestingly told.

OUR CHANGING WORLD (*Methodist Publishing House; 70 min.; rental, color, \$25*). Using animation to visualize creation and the formation of the earth, the film tells the story of the develop-

ment of our planet through the ages of creation. Inspirational film for presenting a theistic interpretation of creation.

KEZLI OF ZORZOR (*United Lutheran Church; 30 min.; color; apply for rental rates*). Although filmed for the United Lutheran Church, other denominations will find the film valuable for motivating interest in medical missionary work in Liberia. It is an excellent portrayal of African life, customs, and medical mission work. The strong powers of the "bush devil" on the life of the people are vividly shown. Excellent photography.

LIKE A MIGHTY ARMY (*Cathedral Films; 48 min.; rental, \$12*). A good stewardship film. A young businessman believes there is a need for a church in the new community where he lives. Surveys are made and guidance given. After some difficulty, a house is secured for a new congregation. While working together to prepare the new place of worship, the members of the church find a bright new interest in life.

LOVE THY NEIGHBOR (*Family Films, Inc.; 30 min.; rental, \$8*). A postman finds many ways to teach the values of the command, "Love thy neighbor," as he makes his daily rounds. The story is interesting and provides a good lesson in Christian neighborliness. Good entertainment for family nights and social gatherings. Could be used for discussion on being a good neighbor.

THE BOOK OF RUTH (*Foundation, Crusader release; 27 min.; rental, B&W and sepia, \$8; color, \$10*). Lovely portrayal of the great biblical love story. Authentic, literal transcription of the Book of Ruth, King James Version. Without special emphasis, it provides wide latitude for all clergymen and lay teachers to explain the richness and beauty of true love and faith. Its message is contained in the text, "Thy God shall be my God."

SECOND CHANCE (*Religious Film Assn.; 70 min.; rental, \$25*). Produced by the Protestant Film Commission, this film portrays the importance of the Christian family and an active relation-



"Second Chance" is a poignant look at a Christian family and its church.

ship to the church. The story is about a family—mother, father and two sons—who gradually lose interest in the church. A series of events bring about an emo-

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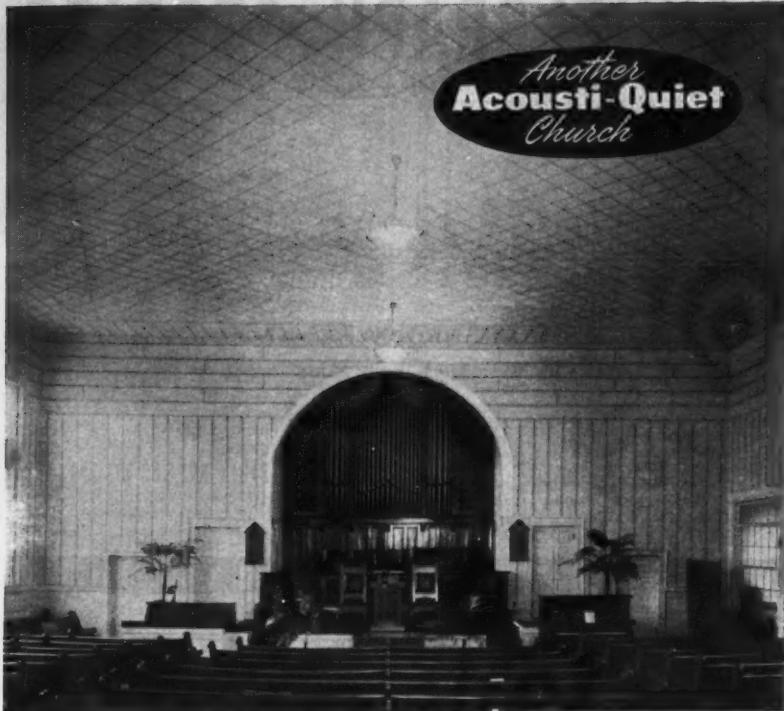
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tional crisis for the wife and she becomes ill. She dreams that the family must change their pattern of living and return to Christian values. Upon awakening, she is thankful for the opportunity of a "second chance" to live the Christian life.

THE GOOD SAMARITAN (*Protestant Radio Commission; 15 min.; rental, \$7.50*). This parable is told through the use of puppets and was prepared for



Skilful use of puppets makes "The Good Samaritan" unique, effective.

television use. Useful in a family-night program, worship service, or to tell the story more effectively, followed by class study. Jesus answers the question, "Who is my neighbor?" by telling the story of the Good Samaritan.

ARE YOU READY FOR MARRIAGE? (*Coronet Films; 16 min.; rental, B&W, \$3; color, \$6*). Treatment of the subject is realistic. A teacher's guide for the film is available.

"Audio-Visual Resource Guide for Use in Religious Education": The second edition of this guide is a basic manual in audio-visual education for churches, attractively designed and well-written. Purpose is to tell what audio-visuals are available, where to secure them, which are best suited for specific Christian education objectives, and what an audio-visual can be expected to do. There is an alphabetical listing of more than 1500 audio-visual titles and their sources. There are 510 evaluations of filmstrips, motion pictures, slide sets, and recordings classified by their relationship to the basic objectives in Christian education. The 160-page book sells for \$1.50 and can be ordered from denominational bookstores, state council offices, or the International Council of Religious Education, 206 South Michigan, Chicago 4.

"Church Use of Audio-Visuals," by Howard E. Tower (*Abingdon-Cokesbury Press, 152 pp., \$2.50*). Just published, this book gives a clear understanding of the kind of teaching problems calling for the use of audio-visual aids and tested methods of so doing. All types of material, e. g. films, film strips, slides, recordings, are described fully and detailed instructions are given for adapting your church rooms to their use. Instructive pen-and-ink drawings are used throughout the volume. A comprehensive appendix includes a list of reliable sources.

HE MAKES THE TOWER SING

(Continued from page 45)

world, yet it is played by the most outrageously underpaid musicians in the world!" The moral here is, of course, don't raise your boy to be a carillonneur!

Probably due to the actual physical effort he exerts at the clavier and the many years of climbing steep stairs high into bell towers, Dr. Lefévere is fit and spry and bears no resemblance to your delicate musical virtuoso. Bespectacled, nattily dressed and sporting a neatly trimmed mustache, he talks quietly and in even tones until he gets started on the subject nearest and dearest to his heart—his beloved carillons. Then emotion creeps into his voice—like an ardent swain telling of his lady fair.

"It is my dream," he said intensely, "of playing a carillon at an Easter sunrise service in Central Park. Just think how beautiful, how worshipful that would be! And that carillon, which I hope some inspired philanthropist will sign a check for soon, could be rung on every other church or secular occasion. And in New York where the races, faiths and nationalities are so intermingled and not always at peace with each other, the carillon could play the anthems and folk songs of these different creeds and colors and let the silver tongue of the bells help towards greater tolerance, greater mutual respect."

Even now Dr. Lefévere takes every opportunity to play foreign folk tunes and anthems at Riverside, as his contribution to greater tolerance.

I asked him about a possible spiritual "lift" in ringing the bells.

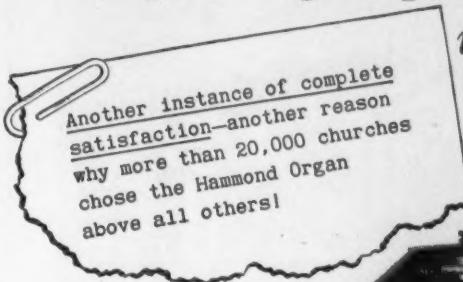
He looked at me for a moment in a way that could only mean that the answer to my question was obvious. Then he began to tell me of climbing bell towers in the still, midnight-cold of Christmas Eves in Europe . . .

"Playing the carillon is unlike playing any other instrument," he went on in awed tones. "First it is probably the most spiritual of instruments—it seems to be able to talk to God more directly than any other. Then as you sit alone in your cabin high in a church tower, you are away from people and closer to Him, physically and spiritually. The music you play seems to reach Heaven first before it tumbles down to the people in the street. And then you are playing such a big and majestic instrument—the one instrument we humans have made that seems at all adequate to express our feelings of the Infinite. Yes, playing the carillon carries rich spiritual rewards . . ."

And there, Kamil Lefévere has the advantage over us lesser mortals.

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OUR CHURCH BEAUTIFUL

(Continued from page 41)

At the head of the center aisle, in the chancel, stands the communion table, in white and mahogany. Upon it, open to the congregation, is the large, beautiful Bible. High above the communion table is the baptistry, framed by white pilasters with a broken pediment, pedestal and urn. Blue velour drapes with swag valances and cascade side hangings form the inner frame. In an alcove at the rear of the baptistry stands a large, memorial brass cross on a pedestal of blue velour. The cross, high and central, banked on either side with flowers in matching brass vases, is the focal view of the worshipers at all times. In daylight a skylight above, and at night hidden lights, illuminate the cross. And we have discovered that these lights do something more, something symbolic which we had not planned, yet which is very significant. The hidden lights cause the shadow of two crosses to appear on the wall behind the central cross. So we have, unplanned, three crosses, a miniature Calvary in silhouette, with the cross of Christ standing out solemn and beautiful.

The architect has made provision for another feature unusual in a colonial church—a small, round stained-glass window. It will be high above the baptistry and portray in deep rich colors the head of Christ.

A surprise greets those entering the sanctuary, in the form of the iron grille work enclosing the side and rear balconies, reminiscent of early Charleston. To our best knowledge this is the first time a material generally used on the exterior has been used so extensively in the interior. At intervals, panels rise to the cornice. The rods forming the panels are attached to the roof trusses and actually carry the balconies, eliminating the customary objectionable posts below. The ironwork is graceful and gives a surprising sense of lightness. The balconies on three sides increase the seating capacity by almost forty percent and add to rather than subtract from the beautiful aspects of the interior. Thus, difficult problems became doors of opportunity.

When a prominent Washington architect was told of the proposed balcony treatment he exclaimed, "Oh, don't do that in a Colonial church! Such a thing is never done. You will spoil the building."

But it was done. His caution went unheeded and the way in which our architect met his problem with daring and creative spirit has won general approbation.

The lighting is distinctive. Flu-

rescent tubes concealed in coves in the cornice give indirect reflecting on the barreled ceiling. The resulting soft lighting effect with no visible sources of light to disturb the eyes is one of the major charms of the sanctuary. Planned, but not yet installed, are twin chandeliers above the choir stalls, in white ironwork.

How did we come so fully to realize our desire for a beautiful sanctuary? What were the mechanics of planning and what the secret of our success?

The final answer can be only that we were led by the Lord in its building. At least that is how all of our leaders feel about it. Harold E. Burton, who carried the heavy load as chairman of the building committee, feels that it is so. The architect, Mr. Corning, to whom must go substantial credit, gives to God the glory. Mr. Corning has given fine expression to the best in Colonial architecture without being a slave to its limitations. Our building is neither a reproduction nor a restoration. Rather it is a utilization of the best architecture of earlier times adapted to today's needs.

The secret of any success we have attained in building our church beautiful has been not the genius of any one person but that of many minds, from the architect, pastor, church leaders, and many individual members working together with inspired teamwork. Had any of us had full responsibility the results would, we now realize, have been less of a joy to all of us. The architect, for example, had suggested warm tones of soft yellow for the walls with blue velour drapes at the windows, but the committee differed, and following the recommendations of an interior decorator experienced in church furnishings, we had the walls finished in blue-gray with gray faille drapes at the windows. The plan we followed has greatly helped to give the interior a reverential tone. On the other hand, I, as pastor, thought the more conventional maroon carpet with walnut and ivory pews to be preferred. I now recognize that the committee and the architect were right and our unconventional blue carpet with white and red mahogany pews are the more beautiful.

Summarizing our experience let it be said that whatever success we have had in making our church beautiful has come in the following ways:

1. Through the architect by his competence and cooperative spirit throughout the enterprise.

2. By means of church committees, not too large, which were made up of able, open-minded laymen who frankly gave their best judgment, yet



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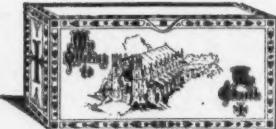
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4. Through the personal interest of the building firm, Davis, Wick, Rosengarten Company.

5. We always kept the church congregation informed of the problems that were faced.

6. Above all, we remembered that "unless the Lord build the house, they labor in vain that build it." We sought ever God's will in prayer.

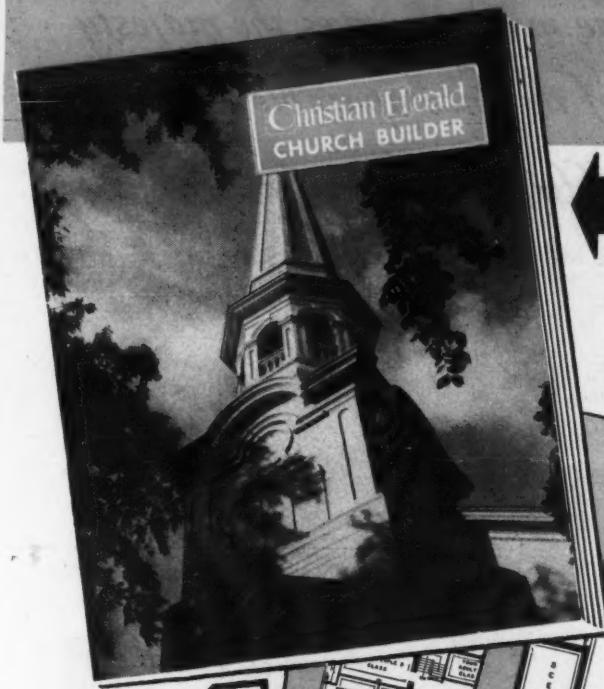
So it was, after dreaming and planning and innumerable delays, over ten years in all, that in the spring of 1949 our church building was completed and the interior was rapidly nearing completion. Sunday, April 3, was set for our first service in the new church. The last two weeks many workmen hastened with innumerable details. Doors were fitted; pews were being put together and installed; the painters were everywhere. Finally, by noon on Saturday, April 2, all draperies were hung, and carpets laid.

Then there descended an army of the church's young people and men and women armed with brooms, dusters, vacuum cleaners, and other cleaning implements. Pew cushions had to be dusted and laid, the communion table carried into place and arranged with the large open Bible. The cross was placed on its pedestal in the alcove. A local florist had volunteered to present flowers for the occasion and they were busy arranging the bouquets of red roses and red carnations with fern and baby's breath. The cleaning seemed endless. By eleven o'clock that evening all was in readiness.

On Sunday morning, somewhat earlier than usual, I entered the church from the side entrance. Familiar as I was with the interior, I was unprepared for the exquisite beauty I saw. Sunlight was playing brightly upon the cross banked by its bright red roses and carnations, all of which was artistically framed in the white columns and blue velour draperies, and below the open Bible, charter of our religious freedom, upon the communion table. As I stood in the chancel I felt a rapture of joy and with a prayer too deep for words, fell to my knees in simple gratitude to the Lord who had led all the way. This feeling of rapture and of reverence has increased, rather than faded, with every service of worship. Are we not right in saying that it was really not ourselves but God who builded His own house "in the beauty of holiness"?

THE END

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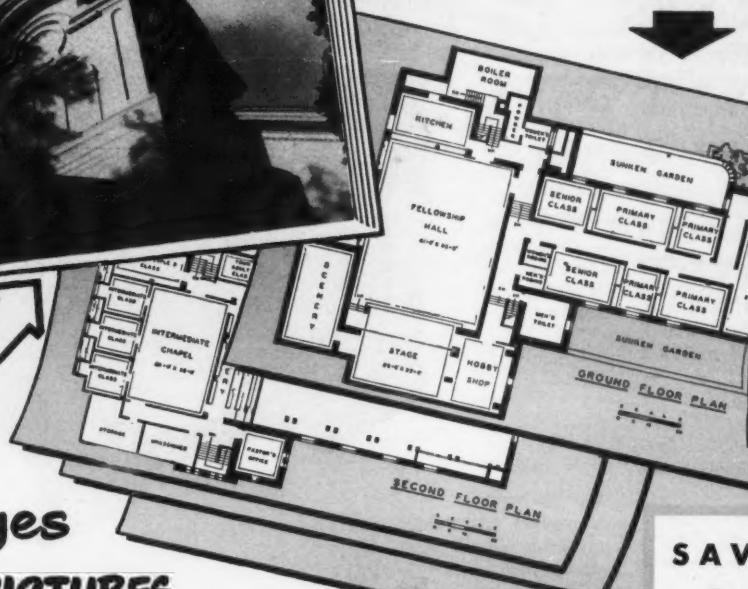
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Daily Devitations

by Walter L. Moore

Sunday, April 1

READ PSALMS 90:12

And all the windows of my heart I open to the day.—WHITTIER

SOME PEOPLE miss much of the richness of living today, because they are thinking only of yesterday. Others fail to grasp the opportunities of the present, because they are waiting for something different in the future. Some years ago Dr. Walter Russell Bowie wrote a book, "On Being Alive." It was suggested to him by the closing words of a letter from a small boy who was just learning to write: "I send you all my love, and I hope you live all your life."

O Thou in whom is the life that is the light of men, fill us with Thy Spirit, that we may live this day in its fullness. Amen.

Monday, April 2

READ EXODUS 33:23

Only so much do I know, as I have lived.
—EMERSON

LIFE, it has been said, can only be understood backward, but it must be lived forward. The experience of Moses, in which he was permitted to see the back of God, but not His face, is common to us all. We can never see God coming into our lives, but frequently we are able to see clearly that He did come. Looking backward we can see that He has constantly been making "all His goodness to pass before us."

Because we have seen Thy dealings in the past, we trust that Thou, O Lord, art coming toward us in whatever the future may hold. Amen.

Tuesday, April 3

READ JOB 32:7

A REPORTER asked a number of people at random the question: "What age would you like to be the rest of your life?" All except one selected a particular age, usually in the thirties. But one wise man said: "I'm perfectly content to grow old naturally and live each day in a wholesome way." As Santayana said: "Interest in the changing seasons is a much happier state of mind than falling hopelessly in love with spring."

Confidently we place our hands in Thine, Father, asking not that our lives be arrested, but that Thou wilt lead us on. Amen.

Wednesday, April 4

READ JOEL 2:28

We do not count a man's years, until he has nothing else to count.—EMERSON

THE DIFFERENCE between young men and old men is not a matter of years, but rather the difference between seeing visions and dreaming dreams. The man who planted a tree when he was 90 was a man of vision. A life that is limited to selfish concerns of this world is rapidly approaching death. But a vision that looks beyond our little lives will keep us young. If we plant creative ideas and dreams in the minds of others, our lives will go on in them, and are yet in their youth.

God of the ancients, who art ever young, show us how to link our lives to that which will grow. Amen.

Thursday, April 5

READ ECCLESIASTES 12:1

MAN, it is said, spends his old age bent over looking for the things he threw away in his youth. Lord Northamptom, who had been a rather reckless young man, tottered out of court one day complaining: "Confound these legs of mine; if I had thought they were one day to carry a Lord Chancellor, I would have taken better care of them." An ancient sage counseled: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Teach us, O God, to reverence our bodies as temples of Thy Holy Spirit and instruments for Thy service. Amen.

Friday, April 6

READ I CORINTHIANS 16:13

Labor to keep alive in your breast that little spark of celestial fire called conscience.—GEORGE WASHINGTON

JOHN WATSON, better known as Ian MacLaren, wrote: "Moral courage is obeying one's conscience, and doing what one believes to be right in face of a hostile majority; and moral cow-

ardice is stifling one's conscience and doing what is less than right to win other people's favor. Men are wanted everywhere with the courage of their convictions, who will not trim their sails to every popular gale, nor change their creed at anyone's bidding, but will follow conscience through fire and water."

Humbly recognizing our own need, we pray, O God, that our political leaders may have the great moral courage their offices require. Amen.

Saturday, April 7

READ EXODUS 20:5, 6

NOT ONLY the results of the iniquities of fathers are visited on their descendants, but the sins themselves are repeated. And not only is the faith of good men a blessing to their children: it is shared by them. A student asked a beloved teacher of religion why he believed in God. He replied, "Because my father did." At first the student thought the reply very shallow, but when he had thought about it he decided it was very profound.

Heavenly Father, give to us who are parents grace to walk before our children as we trust that they will walk.

Sunday, April 8

READ DANIEL 6:10

A thankful heart is not only the greatest virtue, but the parent of all other virtues.
—CICERO

IT SEEMS STRANGE that Daniel "gave thanks before his God" when he learned that the decree of his death was signed. Yet, even if death were to come, he had much cause for gratitude. There were the abundant blessings of the past. There was life and the privilege of prayer in the present. There was an unfailing God with whom to meet the future. In the words of Cowper: "Give what Thou canst; without Thee we are poor, and with Thee rich; take what Thou wilt away." Gratitude is a quality of inner life, not a product of fortunate conditions.

O Lord, how manifold are Thy works! In wisdom hast Thou made them: the earth is full of Thy riches.
(Continued on next page)



Brute Materialism taking over?

Grave peril faces America today. We are surrounded by the relentless forces of a system that holds half of the world in cruel servitude — a system whose opposition to religion has become a religion in itself.

Tragically enough, the same ideas that motivate the inhuman march of Communism have taken root on our own soil: *the idea that man is essentially an animal* — that morality is a myth, and sin the illusion of a neurotic mind; *the idea that man's greatest need is for material things* — that his terrible longing for security can be met by free medical care or old-age pensions! You'll find such theories cropping up in all sorts of unlikely places — perhaps even in your Sunday School literature. In such insidious fashion do those who have forsaken the faith of our fathers wreak havoc in the hearts of our children.

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Monday, April 9

READ I JOHN 4:19

BERNARD of Clairvaux wrote: "Learn, O Christian, from the example of Christ the manner in which you ought to love Christ. Learn to love Him tenderly, to love Him wisely, to love Him with a mighty love. Tenderly, that you be not enticed away from Him; wisely, that you be not deceived and so drawn away; and strongly, that you be not separated from Him by any force."

O Thou who art love, we open our hearts to Thee, that they may be filled with Thine own self. Amen.

Tuesday, April 10

READ MARK 12:43

Thou art most rich, being poor.

—SHAKESPEARE

THE POOR WIDOW was highly praised by Jesus, not because she was poor, but because she gave all she had. The Russell Sage Foundation reports that more than sixty percent of all the money donated to charities in America last year was given by families earning less than \$3,000 a year. The measure of our giving is not the size of the gift, but the amount we keep for ourselves.

Save us, Lord, from pride that would parade our generosity, and from stinginess of which we ought to be ashamed. Amen.

Wednesday, April 11

READ GALATIANS 6:10

THE ART OF LIVING graciously is largely a matter of learning to recognize and use opportunities to do good. A streetcar conductor who had seven minutes to wait at the end of each run began to use them to work on clearing the underbrush in the half-acre loop of the tracks at the end of his run. The plot of ground was transformed into a garden.

Teach us, Master, to use each moment of this day in a way that will bless others and honor Thee. Amen.

Thursday, April 12

READ MARK 10:44

Wherever there is a human being there is an opportunity for a kindness.

—SENECA

REAL GREATNESS is betrayed by what Wordsworth calls, "that best portion of a good man's life, his little, nameless, unremembered acts of kindness and of love." A man who was to meet a missionary at the train asked how he would recognize him. "Oh, you'll know him all right," was the answer. "He will be helping somebody off the train."

We thank Thee, Lord, for those who by their lives have taught us the meaning of unselfishness. Amen.

Friday, April 13

READ ROMANS 13:10

KAGAWA, the great Japanese Christian, wrote in an article in *Presbyterian Life*: "Love, forgiving and sacrificial, is the only power that can bind men into a real community, that can produce the kind of people who will live together in peace. Love is not only the cement, it is also the fuel of society. For love of truth men waste away in prisons; for love of country men die on battlefields; for love of fellow citizens, men mount to the scaffold. Courage and creative power are always grounded in love."

Father God, we pray that the love Thou hast revealed in Thy Son Jesus may spread to the hearts of all men.

Saturday, April 14

READ MICAH 4:3

While the only justification for war is peace, peace has never dependably followed from war. —ARNOLD J. TOYNBEE

PEACE is not the condition which follows when the bombs and artillery of one nation have silenced the last mortar of the enemy and destroyed his ability to make war. Peace issues from the hearts of men, not from a military situation. It is the condition in which people live together in mutual understanding, trust, and co-operation. True prayers for peace must plead that those who are called our enemies shall have the blessings of peace, and that our own hearts shall have the attitudes of peace.

God of love, we renounce all ill will against any of Thy children, and pray for peace among all men. Amen.

Sunday, April 15

READ LUKE 5:4

OIL WELLS that are drilled to a depth of more than 12,000 feet are said to be much more likely to be productive than the shallower ones. Many wells that might have been valuable producers if they had gone deep enough, have been given up as failures at the shallower depths. To the disciples who had toiled fruitlessly in the shallows all night, Jesus said: "Launch out into the deep, and let down your nets."

From superficial concerns of life which yield no lasting rewards, we turn to Thee, O God, that we may draw resources from Thy depths.

Monday, April 16

READ PSALMS 37:5

The mind that is anxious about the future is miserable. —SENECA

HARLAN MILLER, writing in the Des Moines *Register*, told of a man in his city who had kept track of the fifty principal things he had worried about in the past ten years, noting them at the bottom of the pages

of his diary in green ink. He found that not one of them had actually happened, though they bothered him as much as if they had.

We confess our worries as sins against Thy loving Fatherhood. Forgive them, Lord, we pray. Amen.

Tuesday, April 17

READ ROMANS 5:8

THE PEOPLE of Lorraine, France, say when it snows: "The flowers of submission are falling." They mean that there is nothing to do about severe winter weather but to accept it calmly and patiently. A pastor who was asked by a good woman to pray that she might have patience, replied: "That would mean that I should pray for you to have trouble, because we learn patience only through suffering."

We thank Thee, O God, for the stern providences through which Thou hast taught us life's lessons.

Wednesday, April 18

READ JOB 5:7

A LEGEND tells of an Oriental mother who, heartbroken because of the death of her only child, went to a prophet and begged him to restore her loved one. He told her, "Go and bring me a handful of rice from some home where sorrow has not entered, and your wish will be granted." Eagerly she started out on her search, but soon found that bereavement had visited every home before her. Her child was not restored, but she found comfort in sharing the sorrows of others.

O Thou who are acquainted with grief, may every pain we bear make us more sensitive to the suffering of others. Amen.

Thursday, April 19

READ PHILIPPIANS 3:8

DEAN SNYDER, of the University of Oklahoma, has vision in only one eye, and cannot use binoculars, but he has a keen sense of hearing. He has learned to recognize almost every American bird by hearing only one chirp. He says, "If I had been blessed with normally good eyes, I might never have developed this ability." So Paul felt that the loss of the things in which he had gloried was in fact a great gain, because it made Christ more precious to him.

Teach us, O God, to recognize Thy kindness in taking from us one blessing, that we may be able to receive a greater one. Amen.

Friday, April 20

READ LUKE 12:27

ARCHIBALD RUTLEDGE tells of a visit to a mountain cabin whose



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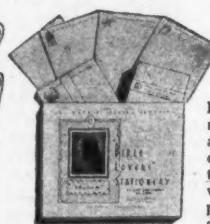
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owner had just been arrested and charged with murder because of a fatal altercation with his neighbor. His sister received the visitor. On the humble mantel was a crude photograph of the man in uniform, and beside it a sprig of rhododendron blossom. The sister explained the presence of the flower simply: "I don't know why, but to have it there helps me. It reminds me of God." So Jesus saw in the lilies a reminder of the Father's care.

O Thou who dost create beauty, we bless Thy Name for everything that turns our thoughts to Thee.

Saturday, April 21

READ PHILIPPIANS 1:23

ONLY THOSE who have lived intimately with their Lord can understand Paul's nostalgic desire "to depart, and to be with Christ." When Owen, the great Puritan, was on his death bed, his secretary, in writing a letter in his name to a friend, put in the sentence: "I am still in the land of the living." When she read it to him, he said: "No, change that, and make it, 'I am yet in the land of the dying, but I hope soon to be in the land of the living.' "

Father, we pray for friends whose days on earth are limited, that Thou wilt make bright for them the hope of glory. Amen.

Sunday, April 22

READ PHILIPPIANS 4:6

A FINE PARAGRAPH in *Christian Observer* contrasts prayer and worry: "Prayer is an acknowledgment of faith; worry is a denial of faith. Prayer is putting my hand in God's, trusting to His loving guidance; worry is withdrawing my hand and denying His power to lead me. Prayer leads through the door of faith into the presence of God; worry leads through the door of anxiety into the darkness of loneliness and discouragement. If prayer rules the life, victory results."

O God, teach us to pray as our Saviour prayed, until even our faces shall show forth Thy quiet glory.

Monday, April 23

READ MARK 8:34

DAVID LIVINGSTONE decided what he would do with his life when he heard Robert Moffat say, "I have seen in the morning sun the smoke of a thousand villages where no missionary has ever been." Commenting on the result of that decision, Walter Cavert says, "Livingstone left the world a living example of what it means to have a religion which is not a pastime, but a passion for service."

We give ourselves to Thee, Lord, not that we may enjoy a comfortable Christianity, but that we may be used to give comfort to the world.

Tuesday, April 24

READ SAMUEL 25:28

ON THE TOMB of Hannibal, the Carthaginians placed the inscription: "He was very much needed in battle." Abigail paid tribute to King David: "My lord fighteth the battles of the Lord." Jesus told His disciples: "I came not to send peace, but a sword." In the kind of world we have there is a perennial fight against evil. One ought to know on which side he stands, and have courage to be a good soldier for the right.

Righteous Father, we pray for courage so to live that none shall ever doubt on which side we stand when good and evil join battle. Amen.

Wednesday, April 25

READ ACTS 27:31

WALTER WHITE tells of a Negro speaker who told a select audience in Boston: "Your ancestors came to America on the *Mayflower*. Mine came here on a slave ship. But we are all in the same boat now." Paul assured the passengers on the storm-driven ship that all would be saved, but when the crew tried to save themselves first, the apostle hastened to add that all must be saved together. Christianity is not only concerned with getting ourselves into the lifeboats; it is striving to save all.

God of all mankind, we would share the spirit of Thy apostle, who could wish himself accursed if thereby his brethren might be saved.

Thursday, April 26

READ PROVERBS 11:24

And to the open-handed the search for one who shall receive is joy greater than giving.—KAHLIL GIBRAN

THE MAGAZINE, *National Home Monthly*, tells of a businessman who saw an elderly peanut vendor shelling peanuts and feeding them to a flock of pigeons which alighted on his shoulders, arms and hands. "You can't make a profit that way," the passerby observed. "I know," replied the old man, "but I like pigeons better than profits." Of course, profits are necessary for the continuance of any business. But the people served are worth more than the profits.

We thank Thee, Father, for material provisions, and for a sense of values that can recognize more precious things. Amen.

Friday, April 27

READ GENESIS 30:27

It is costly wisdom that is bought by experience.—ROGER ASCHAM

ALARMED at the number of very young girls who wanted to get married, a London judge required each of them to spend a day in the divorce court to see the possible pitfalls of

married life. Possibly the lesson was helpful, but not one of the girls was deterred from being married. Laban told Jacob how he knew that God had blessed his son-in-law: "I have learned from experience." If we are wise, we shall learn from the lives of others, but our most enduring lessons are those we learn from experience.

Master, enable us to learn today the lessons Thou art teaching us.

Saturday, April 28

READ PSALMS 33:12

Not gold but only men can make a people great and strong.—EMERSON

A PRINCE of India sent a message to Queen Victoria asking why it was that her empire continued to grow and flourish. In reply she sent him a Bible, on the fly-leaf of which she had written: "This book is the secret of England's glory." Any nation whose people are greatly influenced by the Bible, and whose rulers are guided by its principles, will be a great nation. As they deviate from it they will decline.

Eternal God, we pray that the revelation of Thyself in Thy Word may be the light of all the nations.

Sunday, April 29

READ PSALMS 119:105

ON VACATION last summer we made a wrong turn and drove several miles out of our way, although the highway was plainly marked and we had a road map. In fact, I delayed consulting the map for some time after one of the children suggested that we were on the wrong route. The Bible is a dependable guide to keep us on the right road in life, but many of us go astray through failure to consult it frequently.

Increase our love for the Bible, Father, and help us to find in it guidance for our walk today. Amen.

Monday, April 30

READ PSALMS 1:3

CHARLES H. SPURGEON constantly emphasized the importance of prayer. He said: "He who lives without prayer, he who lives with little prayer, he who seldom reads the Word, he who seldom looks up to heaven for a fresh influence from on high—he will be the man whose heart will become dry and barren; but he who calls in secret on his God, who spends much time in holy retirement, who delights to meditate on the words of the Most Holy, whose soul is given up to Christ—such a man must have an overflowing heart; and as his heart is, such will his life be."

Keep us reminded today, Spirit of God, to pray often, as in Thy presence constantly. Amen.

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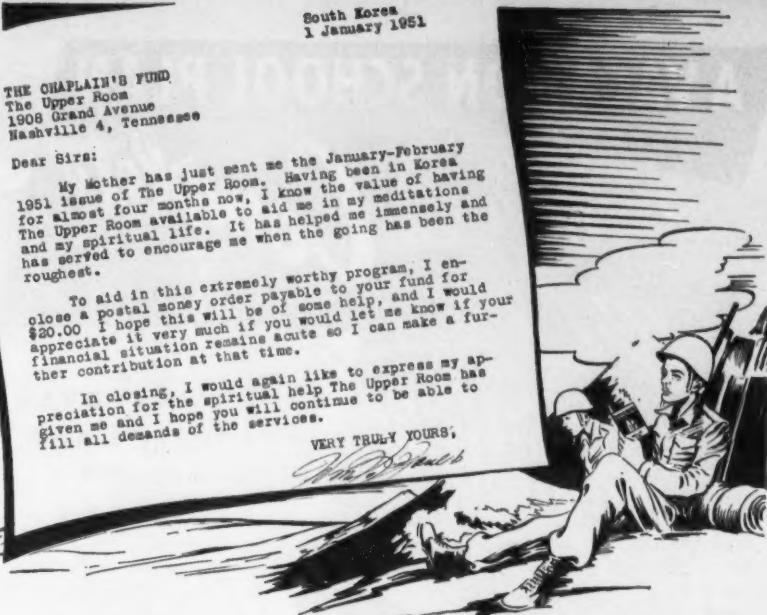
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THE APRIL PROMISE

(Continued from page 18)

most of our other trees. It was small and bare; it had offered no resistance to the wind.

And it came to me that I too would offer no resistance to the winds of change; I also would stand, however transplanted.

And I said to myself, if I must go away, someone else will enjoy the new tree; meantime, it is here for me to enjoy.

For perhaps that is true philosophy; to enjoy, and be grateful for, that which you know you have, and if it is taken from you, to remember, holding it forever in your heart, where it cannot be lost.

The April wind will sing through the quickening branch again, the birds return, the great, recurrent preoccupation with life, the resurrection of life begins again its cycle. And I think, wherever we go, there will be roots, there will be seasons, there will be a house to make into a home. The children will return, wherever we are, for surely they are as faithful as the birds which visit us.

None living can foresee the future . . . none of us know whether we go or stay, in the restricted sense, or in the larger. No one is sure of anything in this dark, perilous time . . . except that it will be spring again, that one season follows upon another, that the stars will shine, the moon rise, and the sun . . . and that we have love, friendship and companionship. Of these things we are certain; and, over and above that certainty, we are sure of God's unfailing love, and of His strength, the eternal source, which is always there for us to draw upon. It cannot be taken from us nor lost; it is merely that we forget, so often, to use it.

I believe that it was meant that we enjoy these durable blessings, which cannot be destroyed; and, also, those not as durable, which have been lent to us for a while . . . they are our own, for any one of a number of reasons; we have worked for and earned them, or they have come about through circumstance, or by sheer good fortune. Because the world is uneasy, and sorrow and grief and fear eat into the fibres like cancer, we need not hold remote the everyday gifts . . . the sunset beyond the windows, the woods, speaking as we walk, the bright wing in flight. We need not shut ourselves away from laughter, or the homely enjoyments . . . a cup of tea shared with a friend, the smell of cookies baking, the sound of music, the doors a fine

(Continued on page 66)

THE CHILDREN'S PAGE

Edited by
BETTY JUNG
FITZSIMMONS



HOW DO YOU SAY "THANK YOU"?

IN THE dining car of a speeding train, right after the last war, two men, strangers to each other, sat at dinner. One was a soldier just home from overseas and the wearer of many service ribbons. Eyeing the awards, the other man, not an American by birth, was filled with gratitude for what that soldier had done. Just before he left the table he leaned over to the veteran and, pointing to the ribbons, said, "Pardon me, but I just wanted to say thank you."

Peter Marshall said "thank you" many times in his life, in many ways.

Born in Scotland into a family with very little money, he started working

at an early age—but not without a great purpose. He wanted to devote his whole life and time to Christian service. To do this he needed education, and to get education he needed money. For a while he worked ten to twelve hours a day and went to school at night. But that is a difficult schedule and Peter Marshall soon found that his studies were suffering.

In the midst of discouragement, it was suggested that he come to America where one could get an education more easily. As always and in everything, he asked God's guidance. When he felt sure that it was part of God's plan for him, to America he came.

With the help of new friends whom he found in the church he joined, he was able to go to seminary.

The investment of those friends "paid off." You need only look at Dr. Peter Marshall's record to find out. He was called to a church in Washington, D. C., and there, for many years, he introduced people to the Master. So simply and so forcefully did he preach that long lines of people waited to get into his church.

The greater the success the more humble Dr. Marshall became. So that when he was asked to become chaplain of the United States Senate he felt he couldn't do it. But after praying about it, he accepted, convinced that it was another way in which God was using him in His service.

Because his was a life of prayer, because of his great humility, because he lived the faith he preached, and because of his great gift, his prayers at the opening of the sessions of the Senate will go down in history.

How many ways can a man say "Thank you"? Dr. Peter Marshall said thank you to God for showing him the way to fulfill his ambitions by devoting himself faithfully and unselfishly to His service. He said thank you to those who had helped him by giving the best of himself to the task for which they had helped prepare him, thereby leading countless others to know the Master. He said thank you to his country by serving it with the talent which he had used, perfected, and found to be most powerful—prayer.

How many ways can *you* say "Thank you"?

What Do YOU Think?

Rose

ROSE was a little girl who liked to play more than to help her mother. One day she was playing with a doll and her mother asked her if she would help her. Rose did not like to go away when she was playing with her doll. So she said, "Mother, do I have to help you?" Now Mother said, "Rose, you do love your mother?" Rose said, "Yes." Mother said, "Then help me." Rose said, "Yes, Mother, I'll help you. Forgive me, Mother." Mother said, "Yes, Rose, I'll forgive you."

—Donna Marie Wiersma, age 7
Portis, Kansas

Church

On Sunday we go to church.
We are quiet as a mouse.
We listen to the preacher preach,
Because it is God's house.

—Cynthia Burnette, age 10
Knoxville, Tenn.

God in Every Thing

I see God in everything.
Padded foot and feathered wing.
In the sun that shines up high,
In the moon that lights the sky.
In the trees, the hills, the plains.
In the snow and in the rain,
In each bloom so fresh and sweet.
In the grass beneath our feet.
In the birds that nest and sing.
I see God in everything.

—Geraldine Sanders Vienna, Ga.



Morning Prayer

Thank Thee, Father, for keeping us
through the night
And bringing the day, so pretty and bright.
Help us throughout this day
In all our work and all our play.

Sent in by Jane, 8, and Sammy, 2, Brockinton, of Jackson, Georgia. Jane wrote on her card, "My daddy thought this lovely prayer up for us before Sammy was born."



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I have stopped being sorry for myself, and so fearful of change. Now and then, the most absurd anxieties pierce me, like a pin thrust. How can I sort and pack, for keeping and giving, four thousand books? Will the painting especially painted for the long narrow space over the living-room mantel fit into any other house? And what about the curtains, the material bought in Honolulu many years ago? Any woman will understand this; a man will shake his head in tolerance and wonder at the infinite capacity of womenfolk for worrying about unessentials.

It all smooths out to this: whatever

comes, will come; and in this particular situation, surely for the best. Leaving a home you cherish is loss. But relative, proportionate. It is not loss of life, your own or another's; it is not illness; it is not the end of the world you know; it's only the end of part of it. For when one door closes, another must open. This is the promise implicit in the April wind; the door of winter shuts, the spring door opens; beyond spring, the full summer, past summer, the brilliant, falling leaves, then, the cycle nearing completion, winter again.

To the Christian spirit, spring is the pledge of the risen Christ. I who have been sorrowful in springtime know that the earth's renaissance can be hard to bear. And all over this dismayed, fearing, grieving world, there are numberless who face this spring with painful reluctance. Yet, the promise is still in the April wind, the symbol of hope and renewal. After hope and renewal, courage must follow; for these are woven of the same material.

Lift up your hearts, for beyond the temporal springtime there is Life Everlasting.

MAYBE IT'S SOMETHING YOU ATE:

(Continued from page 28)

strung, nervous, unruly and disagreeable child who was transformed into a happy, agreeable and obedient one simply by removing wheat from his diet. Eggs, for example. Dr. Herbert J. Rinkel cites a patient with such severe migraine that a brain tumor was feared—but whose terrible headaches were found to stem from eating eggs.

Most people are skeptical about food allergies, and prefer to consider them psychosomatic in origin—at least, ever since this \$64 word became fashionable among laymen. The reasoning, roughly, runs as follows: "You get a reaction from eating an apple only because you know in advance that when you do eat the apple, you will get a reaction. If you didn't know you were 'allergic' to apples, you wouldn't get a reaction."

If you believe that, you're 86 percent wrong. Dr. Davison, who has studied over 5,000 allergy cases since 1935, found that in only less than 14 percent of these cases was there a possibility that the psychosomatic factor was present. As a matter of fact, he agrees with Dr. Rinkel that "when a patient tells you a certain food always improves the symptoms, one should consider the patient allergic to that particular food until this has been disproved."

One patient came to Dr. Rinkel complaining of fainting, shock and

physical collapse. She was willing to consider that the cause might be something in her diet—but not corn or eggs, since every time she ate either of these, she felt better. Dr. Rinkel had her eat an egg in his office. She collapsed forty minutes later. Twenty minutes after eating corn, she fainted again. Dr. Rinkel subsequently established that these were the only two foods causing her trouble.

Who are the people subject to food allergies? Some revealing facts come to light in the study made by Dr. Davison. The largest age group among his patients were between 30 and 40, accounting for over 32 percent of the total. Over 57 percent of them were proved by clinic tests to be sensitive to certain foods, and fully 95 percent of them gave positive reactions to skin tests.

About 83 percent of the patients reported a family history of allergy, indicating the strongly hereditary nature of this ailment. From one to seven allergy symptoms were present in almost all cases. These symptoms were: asthma, hay fever, nettle-rash, angioedema, eczema, and either gastro-intestinal or genito-urinary disturbances.

Over 34 percent of the patients complained of drowsiness, sometimes to the point of stupor. After eating certain foods, they reported trouble in thinking, an inability to concen-

trate, a partial blackout, and "a sense of unreality, as in a dream." A smaller number reacted with insomnia.

Dr. Davison's really startling finding was that over 65 percent of his allergic patients suffered from emotional disturbances and personality changes, as a result of foods which affected them adversely. Certain foods caused one patient to contemplate suicide, another to chew clothes. A third wanted to remain in bed all the time. Another couldn't make decisions. Other allergy reactions were temper flare-ups, irritability, inability to cooperate, oversensitivity, nightmares, loss of pride, chronic fears.

By identification of the offending food or foods, and their removal from the diet of the patient, some 56 percent of Dr. Davison's patients were "totally relieved, or markedly improved." Another 7 percent were mod-

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If all mankind, this very day,
Would read God's word, and then obey,
This weary world, with all its sorrow,
Could bask in peace by noon tomorrow.

—Margaret Harkness Calder

erately improved, and only 15 percent were unrelieved. The other 22 percent either could not be reached or are still under treatment.

"It has already been proven," declares Dr. Davison, "that allergy can affect any tissue, or any organ of the whole body. It is not inconceivable that there may be allergic reactions in the brain cells themselves." He points out that many cases of emotional disturbance and personality changes, which formerly could not be treated successfully because of incorrect diagnosis, may now be traced to food sensitivity.

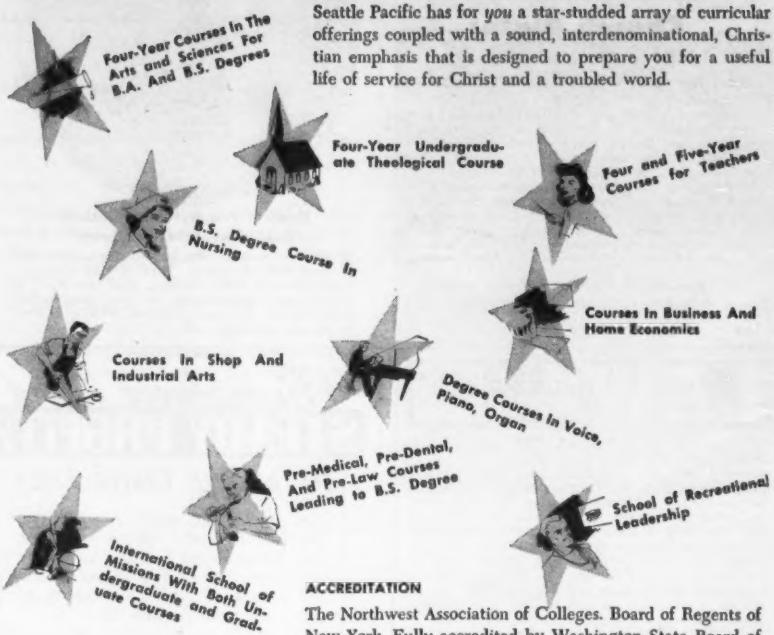
Dr. Rinkel, commenting on Dr. Davison's list of the ten most frequently suspect foods, adds that he has found many children allergic to the beet sugar used in ice cream and soda fountain drinks. On the other hand, there is rarely any sensitivity to foods using cane sugar.

No layman can be too sure about his or her own allergy, since accurate diagnosis requires the skill of a doctor. There are, it is true, simple cases which are almost self-evident—such as an outbreak of hives following the eating of fish or strawberries. But it is almost impossible for the layman to identify the food which causes emotional disturbances, personality changes, or many physical ailments—especially since he is not even aware that his troubles stem from a food allergy!

(Continued next page)

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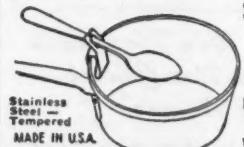
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Thus, in a great many cases it will be difficult for you to ascertain by yourself whether you have a troublesome food allergy—and if you have, what it is. The best rule of thumb to be guided by is to take any ailments—physical or mental or emotional—to your family doctor, and ask him to determine the extent to which certain foods may be guilty.

Your doctor has a number of means at his disposal to run down any culinary culprit. First, a diagnosis of your symptoms. Secondly, by skin tests which produce allergic reactions. Thirdly, by experimental diets in which, through trial and error, the offending food is isolated.

Once your food allergy is known, there are two ways you can defeat it. The most important way, of course, is simply through avoidance of that food. This is not always easy. If your allergy turns out to be milk, this means not only eschewing milk but also food prepared with milk—bread, cake, candy, etc. Your doctor will, however, prescribe food substitutes for your diet to maintain your balance of nutrients.

The second method of dealing with a food allergy, which is used less frequently, is through desensitization. This is accomplished in much the same manner as immunity to diphtheria is imparted by injecting a patient with diphtheria virus, in a small enough quantity not to harm but to build up antibodies for defense of the body against the disease. If your allergy is milk, your doctor might prescribe small quantities of milk in gradually increased amounts over a long period of time. Eventually, you would be able to drink a glass a day.

The evidence grows stronger every day that "you are what you eat." The time may not be far off when patients suffering from anything from schizophrenia to spots before their eyes will be given diet tests as part of routine examination. And instead of suffering for years while a baffled doctor tries to diagnose your ailment according to organic medicine, your symptoms may disappear overnight simply by following instructions to steer clear of the apple a day—which didn't keep the doctor away!

THE END



Sunday School Lessons

Based on International Sunday School Lessons; International Bible Lessons for Christian Teaching; © International Council of Religious Education.

By Amos John Traver

• **Sunday, April 1**

GOD'S WONDERFUL CREATION

GENESIS 1:1-5, 26-31; PSALM 104:24

IN ALL Scripture there is nothing more beautiful than the whole of Genesis." So wrote Luther. We might add that in Genesis there is nothing more beautiful than the story of creation with which it begins. To realize its beauty we must read it as an inspired poem. If we spend our time trying to interpret it as a scientific document we easily miss its beauty and profound meaning. Scientific theories change with each succeeding age. Scientific knowledge grows by research and experiment. It was not God's purpose in giving us the Bible to reveal mysteries of nature that man can discover for himself. Through the Bible God reveals to us truths that we could never discover by ourselves.

All the ancient peoples had creation stories. In some details they are quite like the first chapters of Genesis. Basically they are as different as black and white. They begin with vivid pictures of their gods rising out of chaos and end with the glorification of their gods. Genesis begins with God and ends with the divine destiny of man. "In the beginning, God" is the unique message of Genesis, and indeed, of the whole of God's revelation to us.

Questions as to the length of the creation days and even as to the exact order of creation do not seem to me important. It is important to accept the basic truth in the story, that God is eternal, without beginning, Himself the source of all things that exist. By His word the material universe came into being. By His providence it is continuing from age to age. By His will, man, the last of His creations, is revealed as the purpose for which the universe was made. And man was created free to obey His will, or to disobey, because God wanted love, not of slaves but of sons.

If we accept the idea that the Genesis story of creation is poetic and religious rather than scientific, we are not concerned with the present theories of the eons of time required for the creation of the uni-

verse. All the scientist can do is to try to discover just how our universe came to its present state, what divinely ordained laws governed its development and continue to rule it. With every new discovery, God's purpose, that the universe should serve man, is more fully realized. Man's sin against the Creator is that he has so often perverted the powers of the universe from God's purpose.

Questions:

"Science tries to show us the how of creation; the Bible shows us the why." Discuss.

Read John 20:30, 31. How does this help us to see the purpose of the Bible? Does it apply to Genesis as well as to John's Gospel?

What is the meaning of "in our image, after our likeness" in Genesis 1:26?

• **Sunday, April 8**

SIN AND ITS CONSEQUENCES

GENESIS 3:1-6; 9-15; ROMANS 6:23

THE BIBLE takes the devil for granted. It gives us no detailed account of the origin of this evil power, working with fiendish cleverness to enslave men in sin. The devil represents rebellion against the will of God. In the poetic passages of our Scripture this power appears in the wily serpent. In the story we see the method of temptation as we have felt it countless times.

Why were Adam and Eve allowed to sin? Freedom to choose is essential to manhood. Unless there was trial, unless there was the need for choice between good and evil, there could not be strength of character.

Note the process of temptation. It came in an attractive form. The serpent was not the ugly crawling beast we now see when a snake crosses our path. Temptation came when Eve was alone. We are never so vulnerable as then. Attention was invited to the forbidden fruit. This drew the mind away from immeasurable quantities of good fruit, free for the taking. Temptation says not, "Count your blessings," but "Count your restrictions, your prohibitions." By this method doubt as to God's goodness is suggested. (Continued next page)

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From this it is a short step to charge God with lying. We think prohibitions by God are arbitrary and not for our good. They keep us from knowing too much. It is not a loving Father but a jealous, wily monarch who keeps us from being and doing what we want. The smart thing to do is to follow our desires, eat forbidden fruit, and then we will be godlike in our knowledge of evil. It is not enough to know about sin, you have to taste a bit of it, in order to be a man. How often such whispers have come to our hearts! How many evil habits have fixed themselves upon us because we thought it clever to sow wild oats so we would know all about it.

Eve yielded. She played serpent to Adam and he yielded. Then they knew sin, but instead of the expected delight, they were ashamed and afraid. The processes of death began working in their bodies and souls. They had broken the ties of love and trust with their Father-God. Their punishment was not the arbitrary act of God, but the inevitable result of their rebellion. The fruits of their sin became the inheritance of their children. Sin made necessary the cross of Christ and the whole plan of salvation.

Questions:

"If God were good, He would not permit men like Hitler and Stalin to plunge the world into war." How would you answer such a charge? What kind of a world would it be if men were not free to sin? Would God be pleased with the obedience of those who could not do otherwise?

• Sunday, April 15

GOD'S COVENANT WITH HIS PEOPLE

GENESIS 15:1-6; 17:5-8, 18, 19

THERE are four great "firsts" in Genesis 15:1-6. "The word of the Lord came," "I am thy shield . . . and reward." "Fear not." "He believed." They are a necessary preface to a covenant or agreement of God with man.

Abraham believed. The covenant was sealed in a rite devised by God to keep Abraham true to him. God's promise was conditional. Abraham must keep his part of the agreement, or punishment would be his reward.

To a childless old couple like Abraham and Sarah, the promise of a son required faith. For some years they continued hopeful and then took things in their own hands on Sarah's suggestion. A child was born to Abraham by a slave, Hagar. His name was Ishmael. Still later God visited Abra-

ham again and renewed His promise of a child. This time we cannot blame Abraham and Sarah too much for laughing. God made clear that the promise that their descendants would be countless as the stars was not to be fulfilled through Ishmael. Sure enough, Isaac was born to Sarah. Now the original name Abram, "exalted father," was changed to Abraham, "father of many," the name by which we think of this father of the faithful. Isaac means "laughter," perhaps because of the mocking laughter that met the promise of his coming, or better because of the joyous laughter at his birth.

God's covenant with Abraham included a son and the land of Canaan. First, it had been the land that God had promised to him and his descendants when he left Ur as a young man. He had found the land, though he had to share it with many heathen tribes. God's covenant had referred to Abraham's descendants. He could not fulfill that promise unless a son were born. It was twenty-five years later when that promise was fully kept. The strongest faith is not untried. These trials, these long waitings for the answer to our prayers tempt us to say, "God has forgotten."

Questions:

For a description of the punishment for a broken covenant, see Jeremiah 5:10-20. For a New Testament interpretation of the covenant see Hebrews 6:13-20. There had been other covenants, Genesis 1:28ff and 9:15ff. This is the first covenant with a family, a chosen people.

What further test was to be given Abraham? Read Genesis 22:1-19. How do you account for this test? List all the tests that Abraham met from the time he left Ur to his death. See reference to Abraham in Hebrews 11:8-12, 17-19. What meaning does all this have for us?

• Sunday, April 22

GOD IN A NATION'S LIFE

DEUTERONOMY 6:20-25; 5:1-6;
PSALM 119:18

MANY A father has been stumped by the questions of his son. Particularly is this true of religion. Martin Luther wrote a catechism in simple language. Today it is used in thousands of classes where young folks are being prepared for confirmation. Luther did not write it for that. He intended for parents to use it in teaching religion to their children. With the amazing quantity of splendid materials provided for our church schools, with the best trained teachers we have ever had, with better housing and equipment, the home

cannot pass over its responsibility. Certainly parents will support the church schools and see that the best is provided for their children's education, but they are still responsible for Christian education in the home. They should be ready with the answers their children ask. Are they?

Moses left no doubt in the minds of the fathers of Israel as to their responsibility. To bring a child into the world and fail to help him see God's hand in his daily life and in the life of his nation is to fail both God and the child. To be unable to lead his child into right relations with God and his fellow men is a confession that a man has no right to parenthood. The whole plan of God for the world depends on the religious education of each new generation. Family Bible study and worship are the best insurance for the future of church and nation.

Deuteronomy is a commentary on the commandments of God. As an introduction to any study of these laws by Israel, Moses makes several assertions. Who gives these laws? It makes a difference who tells us what we should do. Do we trust him? Has he been good to us? Or is he laying down rules and regulations in an arbitrary manner because he has dictatorial power? Over and over again in Deuteronomy and in all the Old Testament, Israel is reminded that it is the God who freed their nation from slavery and brought them to the Promised Land, who is their law maker. In our day we too must approach the Sermon on the Mount and all the directions for life as coming from the Christ, "who loved us and gave Himself for us." It is a joy to obey those we love and trust.

"For our good always." That is another point that Moses stressed. Once we are convinced that the divine Lawmaker cares for us with fatherly concern, we know that His laws are the best guide for life. To keep them is to find the secret of a satisfying life. When Israel rebelled against God's laws, it was because the people did not trust God to command what was always for their good.

Moses also impressed upon his people that these laws were for them and for their descendants. Each generation was responsible for teaching them to the next. Israel had been blessed above all nations. The greater the blessings the greater the responsibility. They had been freed from slavery. Freedom does not mean freedom to do as you please. There can be no freedom without discipline. What a timely lesson for our day! The lawless man is not free. He is the slave of his individual appetites and passions. (Continued on next page)



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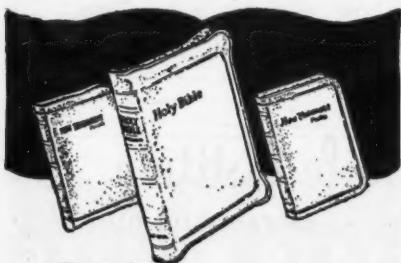
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Finally Moses implied that God was revealing himself through his Law. The law was the gospel for Old Testament people. It was God's revelation to them up to that point in history. The law was not repudiated by Christ. He fulfilled it. He interpreted the law in Himself as well as in His teaching. Many of the rules of the Old Testament were no longer needed in the New, for they were preparatory for Christ's coming. We must never think of an abrupt end of the law with the coming of Christ.

Questions:

When Jesus taught love as the fulfillment of the law, did that end the authority of the Ten Commandments? What is their value today? In what way are they used in your church, in church school and worship? How could greater use be made of them in your program?

• Sunday, April 29

POSSESSING THE LAND OF PROMISE

JOSHUA 1:9; 14:6-13; JUDGES 2:7-10; 21:25

"EVERYONE did exactly as he pleased" (Moffatt). The Book of Judges is a tragic story. The tragedy began in the era of Joshua. Great moral catastrophes either in the life of a nation or of a person do not come all at once. They are the climax of a long series of moral failures. In the case of Israel disobedience to God began when victorious armies failed to clear the Land of Promise of all idols and their worshipers. The religious practice of the Canaanites was not only the recognition of false gods, it was immoral and vicious. It was God's positive command that the Israelites rid the land of these heathen tribes.

Perhaps the clearest proof that this drastic action was necessary is the record of the Judges. Israel was constantly being tempted by their idolatrous neighbors. Intermarriage, contacts of buying and selling, sharing social life—all these inevitably corrupted the children of Israel. It was only a step from living as neighbors to worshiping idols. This meant practicing the vicious lusts of the heathen. The whole book of Judges is a story of a nation on the road to anarchy. In the end, "Everyone did exactly as he pleased."

The patience of God was sorely tried, yet never gave out. During this period the story of Israel was a monotonous round — sin, punishment, repentance, appeal to their God, forgiveness, restoration to a measure of peace and prosperity, God forgotten, sin again—and so it went. The moral anarchy of Israel reminds us of the days before Noah. The awful record

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of the extent of human sin in those days was "Every imagination of the thoughts of men's hearts was only evil continually." That generation was wiped out by the flood and a new start was made with Noah and his family. This generation well deserved the same fate, for God had rescued them from slavery and given them a land of their own. Why did God preserve Israel?

Looking back across the New Testament we can see God's purpose. Bad as Israel was, it was the only people who acknowledged the true God. Among the people were some men and women who were led into idolatry. Some of Israel God called as judges or leaders to save the nation from its waywardness and bring the people back to worship God. The preservation of Israel was within the purpose of God to send a Messiah, a Saviour who would not only belong to them, but to the whole world. Israel was to be the channel of God's forgiving grace. Israel was to be the nation in which Jesus would be born.

No doubt Israelites quieted their consciences with many alibis for failing to rid the land of the heathen. They may have pleaded that they could not be party to such a cruel act. Or they might have said, "This land really belongs to these people." So they would set themselves up as being more merciful and just than their God. Or they might have argued that the Canaanites were good neighbors, a lot of fun, and not uncomfortably straightlaced about their morals. Or they could have cited the profitable business they could do with them.

Obedience to God is based on trust. Israel had every reason to know that God was good and merciful. That they were free and had a homeland, as He had promised, should have kept them from questioning God's commands. How much more reason do we have for obedience to God! We know how God patiently preserved this people that our Saviour might be given to us and to the world. We know how He has forgiven daily our own sinful disobedience. Gratitude to the Father of our Lord and Saviour Jesus Christ is the only foundation for childlike, implicit obedience to His will. This was what Jesus meant when He said, "If you love me, you will keep my commandments."

Questions:

What is the danger of making friends with godless people? What alibis do we make for such friendships? Are they like the alibis of Israel? Does this mean we should avoid such neighbors? How can we be kept from falling into their sins? What is the only purpose that would justify our making friends with them?

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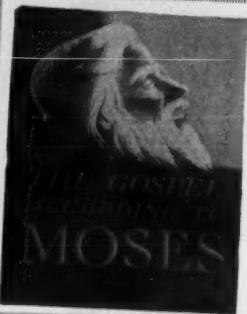
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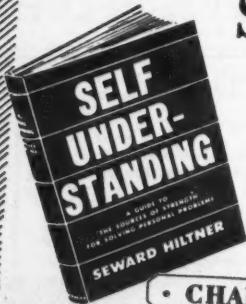
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OUR HOPE OF SURVIVAL, by George L. Murray (Baker Book House, 133 pp., \$2.50).

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THE HEBREW IMPACT ON WESTERN CIVILIZATION, by Dagobert D. Runes (Philosophical Library, 922 pp., \$10).

This volume is a symposium. Seventeen scholars, both Jewish and Christian, have collaborated. Questions posed and answered are: "How and how much have Jews contributed towards the making of modern society?" and "To what extent have they helped in raising human standards and values?" Dr. Henry P. Fairchild of New York University is of the opinion that this exhaustive volume will be "an eye-opener to the majority of even well-informed people." The dedication is significant: "To the sainted memory of the six million children of Israel who were put to death . . . because they were of the same blood as Jesus Christ."

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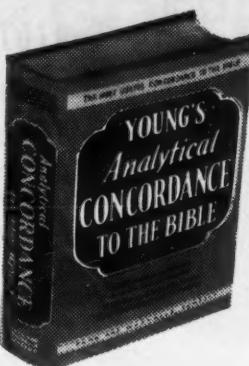
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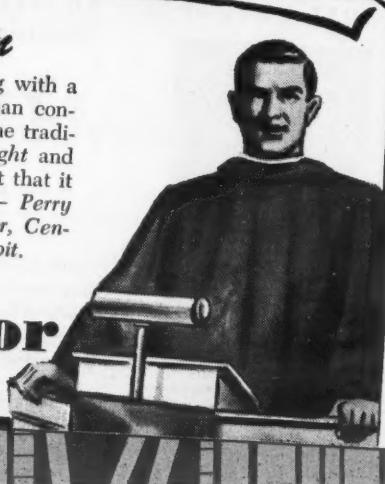
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THE LEFT HAND OF GOD, by William E. Barrett (Doubleday, 275 pp., \$3).

The central character in this tremendous novel poses as a Catholic priest in a lonely outpost mission of China to escape the war lord whom he had served and from whom he now sought to escape. The simple faith of Chinese worshipers, the friendliness of American hospital workers leave him dismayed and humbled. He finds no rest from the sacrilege he has committed until a man of God in a nearby Protestant mission brings him to a decision in which he finds peace. Weird dealings with the war lord who threatened to burn the mission hospital add a touch of hilarity. His final self-renunciation and surrender to church authorities points toward a new life with happiness in the love of a remarkable woman. Certainly a touchy subject with awful touchy particulars—say the least! As so many other current novels in the religious field, this story is pointed toward Catholicism. It should not be offensive to Protestants.

ON THIS ROCK, by G. Bromley Oxnam (Harper, 117 pp., \$1.50).

Bishop Oxnam's appeal for Christian unity is at once a volume of profound scholarship and a book of spiritual authority. The author believes that the reunion of American Protestantism "is a far easier task than is generally thought." But he reveals himself as impatient at all the delays. His eyes are wide open to the difficulties, but his heart reacts to the imperative.

SO WE BELIEVE, SO WE PRAY, by George A. Buttrick (Abingdon-Cokesbury, 256 pp., \$2.75).

This preacher's preacher, who also ministers with equal effectiveness to the layman, is an authority on the prayer mood and mind. When Dr. Buttrick writes he is a spiritual perfectionist. On these pages he explores a firm basis for our faith. Particularly rewarding is his examination of the Lord's Prayer which he presents as the supreme expression of Christian belief.

FLORENCE NIGHTINGALE, by Cecil Woodham-Smith (McGraw-Hill, 382 pp., \$4.50).

The beautiful and dramatic life of one of the incomparable women of her generation. It is difficult to realize that Florence Nightingale lived until this century. We associate her always with the Crimean War and those earliest days of the Red Cross. This novel-like biography is intimate, comprehensive, human and alive with the great events of the Victorian

Age. Elegant, fascinating, saintlike, but even more a living creature in the world of time and space, this woman exercised a compelling power over the ablest men of her era. It has been said of her that she "looked as good as she acted." She found nursing in the popular mind a "degrading" profession. She left it a recognized and exalted healing ministry to mankind.

THE CHAMPLIN ENCYCLOPEDIA, edited by Deette Rolfe (Consolidated Book Publishers, 153 N. Michigan, Chicago 1, Ill., 12 Vols., \$129.50).

When a single volume, or a series of volumes, combines beauty with accuracy, comprehensive and exhaustive detail with the unexplored vastness of all areas still inviting the human mind—well, that is an achievement of major proportions. The Champlin Encyclopedia is an achievement of major proportions. There are more than 4000 pages, more than 5000 illustrations, and with the material is offered ten years' consultation service. The illustrations, often in color, are accurate and beautiful beyond this reviewer's descriptive words. The twelve volumes actually comprise five complete encyclopedias. My own search through the first volume that came to my desk convinced me that it will be "much easier to find it in Champlin's."

THE WITCH DIGGERS, by Jessamyn West (Harcourt, Brace, 441 pp., \$3.50).

A warm and exceptionally well done novel of rural Indiana in 1900. The story concerns a family who superintended a poor farm, and of young love in its confused groping search toward fulfillment. The title itself concerns two of the poor farm inmates who are forever digging for something they are sure is buried somewhere—truth itself. The principal characters are neurotic but real and the tragic climax is a disappointment, but the author writes with literary authority. Not for church libraries.

DEEP IS THE HUNGER, by Howard Thurman (Harper, 212 pp., \$2.50).

A volume of meditations unusual in their scope and quality. The subject matter deals with failure—failure to decide, failure to find peace and power in the midst of confusion. Simple illustrations are used with rare effectiveness. I agree that this author is "completely alive" and he gives us living manna for the day.

THE SECRET OF GOD, by Robert D. Hershey (Muhlenberg Press, \$1.75).

This book proclaims the evangelical Christian message in its fullness and power. The secrets within these backs are secrets indeed, but they are told to all who will read and their beauty and power are available to all.

THE GLORY OF THE GARDEN, by Patience Strong (Dutton, 189 pp., \$2.50).

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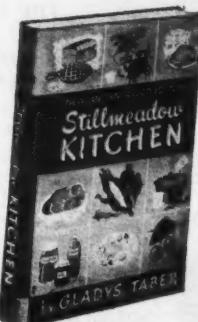
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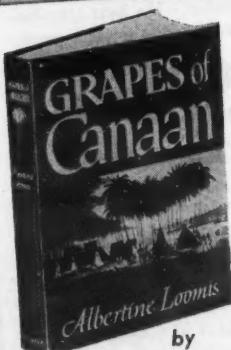
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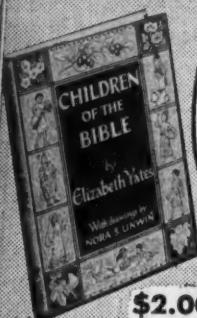


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THE NURSE SHORTAGE

(Continued from page 26)

life on organizing from scratch and developing the American States Insurance Company, he had not stopped thinking and breathing insurance—even long enough to marry—until the company had become a stable, recognized institution of sizable proportions. As his outlook broadened he came to the conclusion that a good citizen arrives at maximum usefulness through church work. He had asked, "Now what is my job to be?" and from there he set out to do it.

He was somewhat surprised to find that, while like most philanthropic institutions, Indianapolis Methodist Hospital could do with more money, its number one problem was not finance but the nurse shortage, a condition so widespread in the United States that there are said to be 40,000 empty hospital beds.

Edward Gallahue's searching mind went to work in exactly the fashion in which he had faced and conquered many a business problem. He asked himself: "What led the thousands of young women who love the nursing profession to enter it?" He queried the current crop of nurses, as well as former ones. His sampling of replies revealed a pattern of authentic "sales appeals" that could be used.

At eleven summer camps for Methodist students, speakers presented to high-school girls the needs of the hospitals and the challenge of nursing as a Christian calling. A vocational-guidance film featuring nursing was shown by Hugh E. Wriggelsworth, assistant secretary of American States Insurance, who also handled many of the details of the project. The Rev. Claude C. McClure, chaplain of the Indianapolis Methodist Hospital, described the advantages and growing opportunities of the profession. Cards were signed and of the 1,300 girls, 600 indicated interest in nursing.

A series of complimentary luncheons was given in each of the seventeen state districts, financed by Mr. Gallahue, with Mrs. Wriggelsworth and Mr. McClure as spokesmen. To these luncheons were invited pastors and presidents of local Woman's Societies of Christian Service. Edward Gallahue's idea was to treat these luncheons as sales conferences. The situation was described, its urgency emphasized and responsibility assigned to each pastor and each WSCS president for recruiting at least one student nurse.

Newspaper publicity went along with the drive, and civic organizations and interested individuals be-

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gan to volunteer their help. To make it possible for girls totally without resources to volunteer, seventy scholarships were created to cover the total costs to the student (\$305) for the three-year course.

Presently, from local churches, through district superintendents, a list of 956 interested girls was drawn up. Names and data concerning each of these, plus those of the earlier 600 prospects, were put on addressograph plates and numerous sets of cards run off for filing. This system provided for frequent contacts through interviews and letters so that interest was encouraged and enhanced.

In September, 1949, 106 young

women, one of the largest groups in recent years, registered at the Indianapolis Methodist School of Nursing for the new semester. The recruiting plan has been approved by the Methodist Board of Hospitals and Homes as a national pattern for the seventy-one related hospitals in this country.

Mr. Callahue believes that any spirited person could adapt his methods to any church, lodge, or civic organization confronted with a similar problem. And why not? Certainly one hard-hitting businessman successfully applied the principles of a well-planned sales drive to meet a human need. —RALPH STOODY

MIRACLES IN HIS FINGERS (Continued from page 6)

his pain and, in so far as possible, let him sleep away insensible to this hellish torture." Others—and top specialists in their respective fields—I felt sure, secretly subscribed to my lay opinion. But not Ralph Blocksma. Never shall I forget his stubborn and insistent words:

"He's alive, isn't he? He's still breathing. What are we here for? We're going to keep him alive! We're going to heal him and erase every ghastly scar from his body and face." There was something convincing about him, the prophecy of a miracle in the making. Impossible, unbelievable, as it all seemed then, I saw the day when that boy was transferred from our hospital, not yet completely healed at that stage, but the ghastly disfiguring marks furrowed by the flames erased from face and body by the magic of plastic surgery.

The day of that soldier's transfer, Ralph and I walked from the ward. My heart was full, nearly too full for words, yet, as we stood together in the soft light of that English day, I managed: "Ralph, you have miracles in your fingers! Miracles in your fingers because God has put miracles in your heart."

Always I shall remember the look he gave me, his head tipped down, his eyes searching. Then, after a long moment, he nodded but said nothing.

Finally, D-Day and the endless flow of war's broken and maimed. Fourteen hundred patients was supposed to be our capacity; at times, we ministered to as high as sixteen hundred. Our commanding officer, Colonel Knox Dunlap, years younger than I, began to show the strain of his great responsibility. Everyone seemed suddenly to have grown older and more serious. Each day I had occasion to remind myself that all the brave deeds that could truly be listed, "above and beyond the line of duty,"

were not being performed under fire on the beaches and in the hedgerows nor in the air.

Our Sunday services were not always well attended, though we had our dependables and faithful. However, two men I knew would always be there, except in cases of real emergency. "The Old Man"—we always said it with respect and genuine affection—and Ralph Blocksma. At times, when the nurses, who usually played the organ, were on duty, Ralph would take over. I would ask him to lead in the morning prayer, too. Ralph's prayers were always direct and brief, but prayers addressed to God and not so much meant for the ears of men.

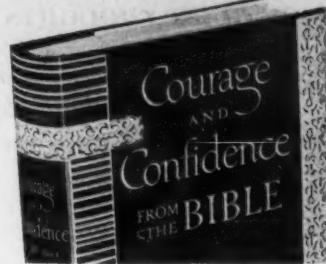
With the close of the war, we went our separate ways. Dr. Blocksma, I heard, became associated with Dr. Paul W. Greeley of Chicago, world-famous plastic surgeon. Quickly he garnered an array of achievement and honors for which men have struggled long and arduous years.

I was proud of him—but prouder yet when he sent a Christmas letter to his chaplain.

"Dear Pop: Tonight I must drop everything and have a word with you. Ruth has gone out and the kids are all tucked in and I can talk with you. Much water has gone under the bridge since our last visit in Germany. There at Frankfort I had a rather tense discussion with you about India—to give myself as a missionary for Christ or no. We agreed then that it should be 'yes.' I wrote a letter to my doctor friend in India which he never received. Nothing happened. I came home and went back into training. That was in 1946. I became associated with Dr. Paul Greeley. I am still here, but not for long.

"While in Chicago God has blessed me. Years ago after we walked out of

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a ward at the old 97th in England you said earnestly, 'Ralph, you have miracles in your fingers—' I remembered that. If you said it, it had to be true. Many times since, when I have felt discouraged and utterly inept as a surgeon, those words would leap into my memory and supply confidence and courage.

"Now I'm on the threshold of what could become quite a lucrative career in plastic surgery. But here is the payoff. Pop, it isn't what I want. Ruth and I and the kids are sailing in February, as medical missionaries, for Lahore, Pakistan. That conversation in Frankfort was not a lot of applesauce, Pop, but I think God wanted me to put in a heap more training before He cut me loose in His service. It was a long, difficult, and sometimes soul-crushing road that led me to abandon my own selfish ambitions for a total surrender to Christ—but, oh brother, what fun this is! I never, in all my life, knew what perfect peace was until that surrender was made. This is powerful stuff, Pop. This is dynamite. People just don't know what can happen if they take the Book seriously. I thought I was sacrificing, but every time I consciously tried I got back ten times more than I had given.

"With the friend I told you of, a classmate who has won great acclaim as a Christian surgeon in northern

India, I will be in a lonely hospital called 'United Christian.' I'm going out under the United Presbyterian Board of Foreign Missions but will be supported by St. Paul's Union Church of Chicago, and Taggrave Avenue Christian Reformed Church of Grand Rapids, Michigan. The latter group took up an offering for us last Sunday and netted \$8,666. I've never heard of such a thing in my life. It means I can buy fine instruments and teaching aids.

"I have an appointment to teach at the King Edward University Medical School, a Moslem university in Lahore. There are invitations elsewhere. I can spread the Good News of the Gospel of Christ and at the same time establish India's first plastic surgery clinic. There are four hundred million people in India. Yes, I guess they need me.

"Just my going has proved a powerful witness to Christ. So many have wondered what can move a man in my position to shove off for a heathen land. I never could say it before, but now, 'For me to live is Christ'—and, Pop, from dawn to dark, I love it!"

Because I know Dr. Ralph Blocksma, I'm not too upset when the critics and alarmists shout that Christianity is a decadent religion! I know that the soul-consuming passion of the Careys, the Judsons, and the Whitmans is still alive!

THE MOUNTAINS THAT FAITH MOVED

(Continued from page 26)

another trampled little land. His teachings made sense to them. "How did you become a Christian?" was the question put to a middle-aged woman of the hills. "I was taught by neighbors, while we worked side by side in the fields," she replied. At Miharashi, the young married sister of a Sumo wrestler led him to become a Christian. On he went to his wrestling meets, preaching and doing personal work simultaneously!

The fast-spreading faith made sense of something else. At Fuji, the women wore in the forehead a tribal tattoo—the Christian cross. For hundreds of years the tattoo had been their tradition and when the more curious asked "Why?" the only answer that wise men of the tribe could give was, "Our ancestors decreed it." During the Dutch occupation (they were there until 1661), 300 missionaries swarmed briefly over the island. The strange tattooed cross seems to date back to that time, and the Christians of today have this elusive link with the faith of their fathers—this link and one other: they never returned to idol worship. With this Christian heritage hidden in their

hearts, dim as it was, Shintoism never really had a chance in the mountains of Formosa.

But the price of freedom was high. At Mikasa, the policeman in charge was a Tojo in miniature. Despite his brutal enforcement of the law, he discovered that more and more people were becoming Christians. Then he sent out his final order. Within three days all believers were to come to the police station and state publicly that they were forsaking the Christian religion. Those who refused he would have bound, weighted with a stone, and thrown from the high bridge.

The villagers were well aware that this swaggering little official was equal to any threat he chose to make. They met at midnight to decide what they should do. "Each must decide for himself," the leader solemnly told them, in the very saying of it preaching one of the most powerful sermons that Christianity has to offer. Someone presented the age-old argument of cornered people: perhaps they had better give up and so live to fight again for freedom and faith. At that, a stripling of a lad stood up and quoted from his Japanese Bible

-a Bible that had been smuggled in after three different book burnings. "Fear not them which kill the body, but are not able to kill the soul."

There was a moment of abashed silence, then the terrible choice. "Those who refuse to forsake Christ, raise your hands." In the blackest hour of night, in the dim glow of the Japanese electric lamp hanging from the ceiling, every hand was lifted.

The next day none went to work; together they took courage. Their leaders carried the decision to the policeman. "Tonight, my men and I celebrate," he told them, glad that the killings could now begin and his worries would soon be over. And that night he drank *sake*, drank himself into stupidity. Recklessly he decided to go fishing. Out into the rushing river he waded. The night air and the icy water cleared his head, but not quickly enough. A log bounced toward him on the crest of the swift current and struck him a numbing blow. Little Tojo died in the darkness under the shadowy arches of the execution bridge.

It is little wonder that today everyone in Mikasa is a Christian!

At Tak-kiri, twenty-two believers were forced to kneel while police lay pieces of wood over the calves of their legs, back of the knees, then jumped on the ends of the boards. Four policemen and three deputies worked in shifts beating other men, stopping only for a smoke and rest. One old man died from the beatings. In 1944 an official made the rounds of the villages posing as an evangelist from coastal Hoeliangkang. He called Christians together, actually preached to them and even took up a collection! When congregations had paid him his round-trip traveling expenses, he wrote down their names and left—stopping at the police station on the way. That night, all who had been at the meeting were rounded up and their leaders stripped, kicked and beaten.

But the full story of persecution has not yet been told and perhaps will never be known. Such is the force of their new-found faith that the ex-headhunters have become magnanimous forgivers. Near Mikasa, just after the surrender of Japan, the Christians immediately began to build a church. A policeman who had not yet realized that he was out of a job, watched the men swarm over the bamboo frame.

"What are you doing?" he demanded. When they frankly told him, he blustered, "I'll burn it down!" But he lost his nerve and never carried out his threat. Before he was sent back to Japan the villagers arranged a dinner for him. "This is



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They tried, once. But they failed. Perhaps the failure was their own fault—alcohol, weak wills, a misstep somewhere that frightened them into running away. A man who runs away can never run farther than the Bowery. That's the end of the line.

Perhaps the failure was the fault of someone else, a friend, a wife, a trusted one who let them down. Embittered by what had passed under the banner of goodness, they decided that nothing was worth living for. When a man's goals are torn down, his eyes tell the story. He doesn't look up or ahead.

While you pause in your busy day to read these lines, the Bowery castaways are shuffling along, their eyes on the ground. Dull eyes, drink-bleared eyes, bloodshot eyes, swollen and battered eyes, rheumy eyes—all of them with the light gone out.

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to a man's soul. But the Bowery Mission has a greater gift than this. It offers a man something to hope for. It points him to the One who alone can light up dull eyes. It gives him a future.

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the way Christians treat those who
have treated them badly," they said
quietly.

Their church-building enterprise
is simply more evidence of the self-
sufficiency of the Formosa mountaineers,
who would never make
good welfare-statists and probably
not even very good American church-
members. They do not worry and
plan for a year before they build.
They call in no money-raising ex-
perts, plague no church extension
board. When they want a church
they do no talking beyond passing
the word that tomorrow morning
they are all to be on hand. And the
church is framed by nightfall.

When the news of V-J Day came
though, a delegation of Tyals went
down to Heliangkang and asked
the pastor, "How do you build a
church?" He drew a rough sketch
and told them that he'd be coming
up that way in a few weeks and they
could all go into the matter then.

When he came, the church was
already completed!

Bamboo-and-thatch mountain meet-
ing-houses do not always look like
Solomon's Temple, but without fail
they are the best structure in the
village. Members had finished one
Tyal church except for the door.
There was none to be had. Presently
a worker disappeared only to return
carrying a door. "Where did you get
it?" the shout went up. He explained
that he had taken it from the en-
trance to his own house. "I could not
have a door when the church had
none," he said humbly.

Where there were no churches
five years ago, today there are fifty
—and not a mortgage in the lot! And
not a nickel of foreign mission funds.

But the mountains give something
more than self-reliance and tenacious
courage. The mountains are not all
bulk and mass. They speak of repose
and beauty, too.

Mrs. Dickson is telling the story.
"One day a sudden shower caught
us near a tiny home. We knocked on
the door, and when there was no
answer, went in. It was a humble
home. Two low bamboo platforms
were the beds. A fire on the dirt floor
between the beds was the cooking
range. By the fire stood one cooking
utensil. And that was all. No extra
clothing—no other furniture.

"As we stood waiting for the rain
to stop, our hostess returned, not
at all embarrassed by her lack of
'things.' She had a husband, food to
eat, clothes on her back, a shelter
from the storm—what more could one
ask from life?

"Then the rain ceased and she
showed us a shortcut down the
mountain. As we passed through her

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garden she stooped and plucked a cucumber and presented it to us. She even had gifts to give away!"

We have something we must share with them, too. Though Formosa is speared by the same Tropic of Cancer that bisects the Bahamas, Arabia and India, there are cold, rainy seasons that breed pneumonia and TB. A newborn baby in the hills has perhaps two chances in ten of living, and no chance at all if it is born during the winter months. There is hardly a mountain child whose eyes are not infected, scarcely an infant without scabies. Strong wills cannot heal disease-ridden bodies, cannot always sense the need for cleanliness. These things take outside skills—our skills. The Mennonite mobile unit is doing all it can, but it is not enough.

Formosa has proved her kinship with our American brand of fearlessness, and now we must prove our kinship with her kind of faith. At last reports, more than 15,000 of the tribespeople have become Christian. On the plains as well, thousands of Nationalist troops are asking for Bibles. Mr. Dickson estimates that sufficient preachers and teachers and healers could win 100,000 more in 1951.

Not long ago when Mrs. Dickson shouldered her accordion and began to play "Come to Jesus," favorite Formosan hymn, she overheard a Chinese woman say to another, "You can hear the name of Jesus all over the island now." That is the big Formosa story.

If we stand by them, no one will ever conquer the souls of the mountain people. Shintoism could not do it and Communism will never do it.

The candle in the window of darkened Asia will not go out! THE END

A LETTER FROM LILLIAN DICKSON

Jim and I do not seek publicity either for ourselves or our work. Out at the edge of the world where we live, it matters little whether the world praises or blames. But we are interested in getting help to those who need help and the Gospel to those who have waited so long and whose lives are so dramatically transformed by His cleansing power. We passed along to CHRISTIAN HERALD the stories of how we climbed those rugged mountains, waded the mountain streams, ate mountain food for days, and bathed in pig pens—not to have people praise, but to have them say, "Let us have a share in this work for God which has been forbidden for so long!"

Evangelistic teams are working on the plains among the Nationalist soldiers and among students, but they do not reach or help the mountain people in any way.

Our own weak voices are all the mountain people have to tell you, "Without you we die." Please "put it in your heart" (that is the exact translation of a Chinese saying) that our mountain people need your help!

(Mrs. James) Lillian R. Dickson
2 of 94 Chung San Peh Lu
Taipoh, Taiwan (Formosa)
or
1060 Willard Ave., Glendale, Cal.

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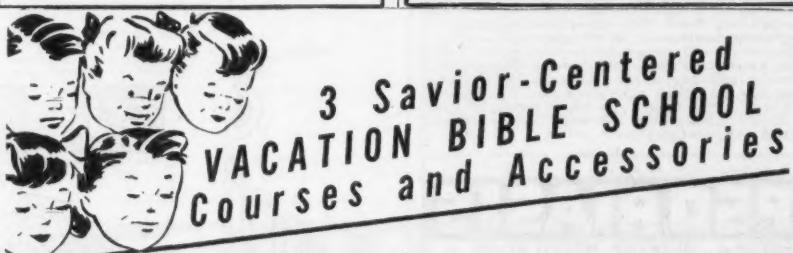
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Teacher: "That's right."

Shape of Things to Come

The general designs of automobiles are expected to remain the same for several years—if you're careful how you drive.

No Sale

A man approached the clerk in the shop.

"Say, would you take that yellow tie with the pink spots out of the window for me?"

"Certainly, sir," the clerk replied. "Pleased to take anything out of the window any time."

"Thanks a lot," breathed the man with relief. "That awful thing bothers me every time I pass by."

Results

New Bride: "I cooked my first meal last night and it was a huge success."

Friend: "It was? Tell me about it."

Bride: "Yes, my husband is going to get us a cook."

Boy Meets Girl

Two little sisters, 2 and 4, were invited to ride a neighbor's pony. The older child had taken a ride, and then stood aside for the little girl to be placed on the pony. A bystander exclaimed, "Oh, he's so little, I'm afraid he will fall!" The indignant four-year-old cried, "Her ain't no he-him's a she."

—The Builders.

Overtime

An auditor got out of bed one morning and complained that he had not slept a wink.

"Why didn't you count sheep?" asked his wife.

"I did, and that's what got me into trouble," answered the auditor. "I made a mistake during the first hour and it took me until I got up this morning to correct it."

Enough Said

Letter of reference: "The bearer of this letter has worked for me one week and I am satisfied."

Climate

An elderly woman bought a cottage on the American-Canadian border. Both governments sent surveyors to find out which country she was in. One surveyor finally said, "I'm positive that your cottage is on the American side by three inches."

"I'm so glad," replied the woman. "I've heard that the winters in Canada are so severe."



"Your wife has been picking on me again."

WALLS OF GLASS

(Continued from page 19)

luncheon club, she let him roll his wheelchair into the kitchen.

That day, she made cookies and told him about Minnesota and a little brother, no older than he.

That night, Mother was very angry. "The kitchen is no place for you, Jerry," she said in the clipped words that pulled him to the edge of his cushions.

"It doesn't seem to have hurt him," Father said. He was a big, loose-jointed man with a thatch of sandy hair and puzzled lines cut in his forehead. "What else can a boy do alone in an apartment all day?"

Mother raised her brows delicately. Jerry had seen her make Father squirm by doing that, but he did not squirm tonight. "There's music," she said. "If he cares for it. And drawing. He might even practice writing, if he's to follow in his illustrious father's footsteps."

"Not in my footsteps," Father said bitterly, "nor in yours, either."

Mother stood up as if she were on springs. Her lips were quivering and so was her voice. "You'd better leave the room, Jerry."

Jerry rolled through the door as fast as he could. He did not want to hear these things that were between Father and Mother. They hurt him worse than the pain hurt his back. If only the three of them could be happy as they used to be!

All that had happened weeks ago; but time had slipped on in the same groove. Each day when the door closed on Mother, he and Hilma were in a world of their own. They lived in wheat fields that stretched farther than the eye could follow. They crouched by Indian camp-fires, hearing the rumble of war drums and the pad of moccasined feet. They lost themselves in Swedish legends that were dim when Leif Ericson sailed the seven seas.

One rainy afternoon Jerry was cutting gingerbread men from a sheet of dough. Hilma sat beside him, peeling potatoes; and a fairy tale slipped from her tongue as easily as the brown skins slipped under the blade of her knife. They never knew how long Father had been standing in the doorway; but when she said, "And they lived happily ever after," he came into the room.

"No wonder the boy is getting stronger," he said to Hilma. "We have you to thank for it."

Hilma looked at him with eyes that were wide and calm in her pleasant face. "You need not thank me," she said. "We were both lonely."

Father glanced about the bright

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kitchen and at the boy shaping his cookie dough. "I haven't been able to keep him from being lonely," he said. "But I can cut gingerbread men."

After that, he often came home early and the kitchen of tile and chromium seemed to swell with friendliness and gaiety. There were sweetmeats in the oven, and Father's book about farm folk was in the writing, and a flush grew on Jerry's cheek and a light in his eye.

But everything changed the day Father's book came home from the agent. Mother had gone out early, and Hilma was baking cookies. The smell drifted through the open doors to Jerry's room.

"In five minutes, you will have had your sun bath," Hilma called. "And then your cookies will be done."

"I want the fattest one," he answered, "with the crunchiest top."

He heard the front door open and Father's footsteps. They came very fast and they went straight for the kitchen. Jerry wheeled after them.

"He wants me to change it, Hilma," said Father. "He says people on farms aren't happy."

Hilma's white arm did not lose its rhythm as it beat the cookie frosting. "Who is this very wise man?" she asked. "Has he ever lived on a farm?"

"My agent," said Father. "He says I ought to make it drab and realistic."

"But then it would not be true," said Hilma. "And you will not do it."

The lines in Father's face deepened. "He says it won't go unless I do. He says it will ruin my reputation."

Hilma opened the oven door and lifted the pan of cookies to the table. "You read it to Jerry and me," she said with gentle stubbornness. "It is strong and good."

"But I need the money."

Hilma smiled as she did sometimes at Jerry. She broke one of the cookies in half and gave him a piece. "Eat it," she urged, "and while you are eating it, remember, you can never eat that same cookie again."

She held the other half to Jerry. "You, too, eat and learn you cannot eat and have. It is a good lesson and a good cookie."

Father began to laugh, and Jerry laughed. The room was so full of laughter that none of them heard the outer door open or Mother's staccato footsteps; but all of them heard her one cool word from the doorway.

"Jerry!"

The blood drained from Jerry's heart. His father's laughter died. Only Hilma's chuckle stayed.

Jerry stared at Mother; and, in spite of his panic, he felt sorry for her. She seemed to stand alone on the edge of the kitchen—to stand alone in shadow. But, as he looked, he shiv-

ered, for the shadow was not being driven back from Mother. It was widening out, about them all. But it fell most blackly on Father.

"I should have known," Mother said. "It was not for Jerry. It was for yourself. Pack your things, Hilma."

"No!" Jerry cried.

He shot his wheel chair forward and flung both arms about Hilma.

Father looked at Mother and his voice came from a long way off. "It was for Jerry," he said. "But I've had enough of being lonely. I want a real home."

Jerry could see Mother's breath flutter in her throat. Then she laughed and the sound was thin as glass prisms blown together by the wind. "Hilma has a young man in Minnesota," she said. "She's going back."

FATHER turned to Hilma. There was a gray line about his lips and his eyes went from her to Jerry. "You're not leaving us?" he said.

"I must." Hilma's voice was soft with pity, almost as though she cried; but, over Jerry's head, she looked at Mother steadily. "You have two most unhappy boys," she said. "It is sad that I should have to tell you that they need mothering."

"They?" The word was as hard as Mother's lips. "What of me?"

Hilma sighed. "Sometimes, I do not like the city. No one here has time to help another. They think only me—me—me."

Mother's foot tapped like a small angry hammer. "I do not need you to help me in anything," she said.

"Not me," Hilma admitted, "but someone. Long ago, my mother told me, 'Life is like making gingerbread. Sometimes the dough is too soft and sometimes too hard. But you do not throw it away. You study it and work it and shape it, and in the end it makes fine gingerbread men.'"

"I'm not to be preached at," Mother cried.

"I do not know enough to preach," said Hilma. "But in Minnesota, too, many sad things happen. And when a thing is done, running away from it does not cure it."

"Oh," Mother gasped.

Jerry had never seen her face like that, but Hilma went on relentlessly. "Nothing can change what has happened—without your help. Nothing can make you forget. Only, if there is love enough here—" She laid her hand upon her soft, warm breast, but her eyes grew somber as she studied Mother. "I wonder if there is," she said and moved toward the door.

For a long moment, Father stared at Mother. Then he plunged through the house, and the door slammed.

Jerry drew the back of his hand

across his eyes. Slowly, he rolled his chair through the opened doors to his room where the walls of glass let the sunlight through to his thin little body. But there were no glass walls to let warmth into his heart.

A shadow fell across his knees. He could not believe that a shadow could feel warmer than the sunlight. He thought, if he looked, it would be gone. He squeezed his eyes shut, but when he opened them, it was still there. He looked up. Father was watching him in the fierce, hungry way Jerry knew so well.

"I ran out on you, son," he said. "I won't again."

Jerry pulled himself up in his chair. Even if Hilma was gone, Father was with him. He thought of the cookies and the warm, bright kitchen and the wonder of the growing things Hilma knew so well; and he said wistfully, "We don't know how to make gingerbread men—or anything."

Father's jaw went lean and hard. "No," he said. "But we can try."

Together, they started down the hall. It might be fun, just the two of them in the kitchen. But they would have to be careful not to spill the flour. Hilma had not liked flour on the floor.

Someone was in the kitchen. Someone had already spilled flour on the floor and on the pile of cookbooks opened on the table.

"Oh," Mother stammered as they stopped in the doorway. "I wasn't ready; but come in."

Jerry did not go in. And Father did not either.

"Please," Mother said and her cheeks were scarlet and her eyes uncertain above the yellow mixing-bowl. "Don't go away."

Her words ran on one another, excited and breathless; and Jerry saw that she looked jumbled and lonely, as lonely and jumbled as he.

"Hilma has taught me so much," Mother cried. "But she was wrong once." She laid her hand on her breast as Hilma had done. "There is love here; but I couldn't get it out. If you'll help me, I can."

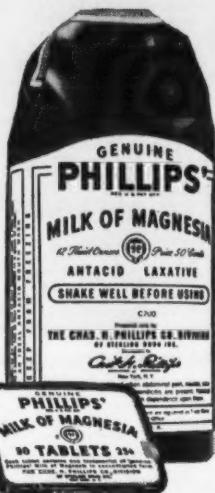
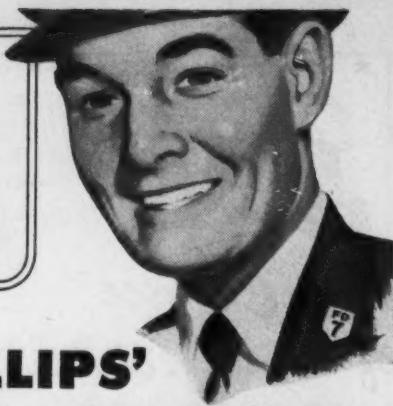
Fascinated, Jerry stared at her smooth, soft hand. The fingers were turning white where she pressed them on her heart. He was sorry for her, sorrier than he had ever been for Father or for himself. He pulled at Father's arm.

"Let's help her," he said.

Father looked at him, and all at once Jerry felt as he did when the sky was soft and warm and friendly, when it was so close you could touch it and so deep that you could never reach its end.

"Come on," Father said. "We'll help—one another." THE END

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Picture
of the Month

"Chance of a Lifetime"

BECAUSE this concerns a social problem frankly faced, we believe it deserves special recognition. Produced by Pilgrim Pictures Ltd., and released through Ballantine Picture Corporation, it is the story of what happens in an English factory when the workmen, in a refractory mood, declare to their gruff employer that they could run the factory better than he does. Taking them at their word, he steps aside and lets them try it. They soon learn that the "Boss" had indispensable abilities and faced problems which had never touched them. But the employer also learns that workers with initiative can develop into able leaders when responsibility is shared. A very satisfying conclusion is reached when the everyday drama ends in a glow of mutual esteem and a step toward cooperation between labor and management is taken.

While this plausible story is told in a



Basil Radford, and two other principals who are featured in this well produced story of the problems met and solved by one group of workers and their employer.

matter-of-fact, simple way, many features of informative value are interwoven into the plot. From the time when some dissatisfied workers complain about the irascibility of "the old man" we follow the rise and fall of the workers' spirit, whether disgruntled or enthusiastic. Behind the seeming arrogance of "the Boss" is the unadmitted affection for the factory and

the men—a family tradition in which both he and the workers have worked together.

Through this study in human relationships and responsibilities of labor and management, a fascinating story has been developed into a thoroughly entertaining production. Unpretentious in settings, it has some pointed truths to express, and it expresses them well.

A, Y

OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young people,
F—Family.

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification, moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ **THE MAGNET** (*J. Arthur Rank; Universal-International*). An incident in a boy's life is lengthened into an excellent character study of a conscience-stricken child, the consideration of his environment, his relationships to his parents, some delightful bits of humor and some telling moments of pathos. Community and family life in a Liverpool suburb are depicted naturally and interestingly; the plot is lively, there is good timing, and the characterizations are a delight.

F

THE 13TH LETTER (*20th Century Fox*). A distinguished and skillful cast is employed in this study of the effects of a series of "poison pen" letters on a small community. Each incident is exploited for

the development of suspense and integrated in a carefully plotted distribution of clues to distract attention from the guilty party. Psychological, social and moral equations are weighed by contrast, the workings of a disordered mind are explored, group hysteria in time of stress is adroitly shown.

A

THE MATING SEASON (*Paramount*). A girl brought up among international diplomats, surfeited with snobbery, marries a young man of humble origin and discovers that he is inclined to be a snob. The situation is righted to the apparent satisfaction of everybody. This sprightly comedy is rendered "down to earth" in a pleasant way by a very good cast. Social drinking is part of the plot.

A, Y

★ **TERESA** (*MGM*). This is a sensitive study of a young man's efforts to reach emotional maturity. Because he is first ob-

served in combat and battle scenes in Italy, his aversion to war, his evident battle fatigue, along with his favorable reactions to sympathy, would lead one to believe that he is a war casualty. The real core of his trouble comes from his over-possessive mother who has not allowed him to grow up. How he comes, of his own accord, to a full realization of life's responsibilities makes up a story of vital importance now when so many mothers are sick with a fear easily passed on to their sons.

A, Y

THE ENFORCER (*Warners*). A suspenseful crime drama depicting the patient and often discouraging work of law-enforcing agencies tracking down a "murder for profit" gang. While there is recognition of social responsibility for law to find and punish the gangs, there are many detailed accounts of murders and criminal activities which might be suggestive to would-be delinquents. A preamble voiced by Senator Kefauver attempts to impress the audience with the importance of the subject.

A

OPERATION PACIFIC (*Warners*). An exciting war-time drama concerning the unsung heroes of the submarine branch of naval service, their "esprit de corps" and their personal problems. There are tense moments of warfare above and under the

Film Reviews and Ratings by the
**PROTESTANT
MOTION PICTURE
COUNCIL**

sea, a recurring theme of romance which is resolved satisfactorily, and some tenderly moving scenes at the rescue of some orphaned children from a Pacific island. F

CALL ME MISTER (*20th Century-Fox*). A light musical farce suggested by the Broadway revue of the same name. Ethical and social considerations are occasionally weak. Marriage is treated casually. Elaborate settings and Technicolor give importance to a flimsy plot. A, Y

CAUSE FOR ALARM (*MGM*). This harrowing account of a young wife's difficulties with a husband afflicted mentally and physically sneaks past dangerous corners to end happily. In spite of some good acting, the story seems contrived. A, Y

RAWHIDE (*20th Century-Fox*). Another story of a bad man and his gang holding up stage coaches and taking intimidated hostages. Attention is held through tense action and the strong determination of the outlaw to succeed in his robbery and to outwit the law. His companions in crime bring about defeat and their own ultimate destruction. A number of able actors participate, but the production is not especially inspiring or enjoyable, the intensity of feeling and excitement being over-strenuous. A

THE GREAT MISSOURI RAID (*Paramount*). The James Brothers continue furnishing material for cinematic exploitation. In this instance, they become the target of a U. S. Army officer's revenge because they have killed his brother. The unfolding of the plot majors on violence, and it would be easy for the historically uninformed to sympathize with the desperadoes—a possibility greatly to be deplored. A

TARGET UNKNOWN (*Universal-International*). A drama of World War II dealing with the American bombing missions over German-held territory. Made with the cooperation of the Dept. of Defense and the U. S. Air Force, this well-acted picture has some moments of stark realism but, in the main, spares the audience the prolonged horrors of actual warfare. A, Y

THE REDHEAD AND THE COWBOY (*Paramount*). A confused and confusing story involving Confederate and Union soldiers, some "Copperheads" and a renegade Mexican hungry for gold. Saloon sequences, brawls, gun fights and knife-in-the-back episodes seem to be overplayed, even though they may have been part of a story in such a setting. The film's violence makes it unfit for children's audiences. Interesting photography, especially in panoramic views of desert and mountains. A, Y

BEDTIME FOR BONZO (*Universal-International*). To prove that environment is stronger than heredity in the development of character and personality, a young college professor takes in a chimpanzee as a member of his household. Opinions differ as to the propriety of the story and its implications. If regarded purely as farce it may amuse; if taken seriously, with the thought that moral discernment can be implanted in an animal, it may be offensive. F



Presbyterian Dennis Morgan and his pastor, Dr. Louis H. Evans.

The Faith of the Stars

By WILLIAM LINDSAY YOUNG

MR. AND MRS. Dennis Morgan are graduates of Carroll, a Presbyterian college, and members of the First Presbyterian Church in Hollywood. Dennis is a success both as an actor and as a singer.

His pastor, Dr. Louis H. Evans, remarks: "When the Westminster catechism said that the chief end of man is to glorify God, it meant that all followers of Christ should reflect this glory

in whatever profession or vocation they may be engaged. Dennis Morgan, like many other actors and actresses, is a faithful member of the church and assists in carrying on its work. He has participated in our annual Christmas play, traveled on concert tours with the choir, and renders solos in the regular services of the church. The three children attend Sunday school regularly." Says Dennis Morgan:

"HERE is no better way to show one's faith in Christ than in declaring one's allegiance to Him and uniting with the Church. It raises one's moral and spiritual sights. Certainly one cannot help others conquer evil if he hasn't conquered it within himself. It follows normally and logically that once a family has united with a church, they should become active in its program. However, that is not enough. One's profession should be made a reality in all conduct."

"The sorry mess man has made of the world in our time indicates clearly and convincingly that religion is the most practical thing we have. Moral and spiritual sickness is the root cause of our present difficulties. Man must come to terms with God before he can come to rightful terms with his fellow man. One can't cure a sick humanity by the infusion of its own blood. He needs God."

MY FORBIDDEN PAST (*RKO*). A complicated drama set in New Orleans at the turn of the century, with quite confused ethical values throughout. Even though the flavor of the times is occasionally felt, this production is tedious. A

AL JENNINGS OF OKLAHOMA (*Columbia*). Based on a book by Al Jennings and Will Irwin, this tells the story of a short-tempered young lawyer who turned from his profession after being accused of murder, became the leader of a notorious band of outlaws, served a portion of a prison sentence, was pardoned by the President of the United States and, de-

termined to go straight, became a good citizen in the Oklahoma Territory. There are unethical court procedures. A, Y

LUCKY NICK CAIN (*20th Century-Fox*). Shy on both ethics and morals, this has a gambler as the adulated hero, its action in a gambling casino and environs, the heroine an unsuccessful gambler (with a fabulous wardrobe). A

SUGARFOOT (*Warners*). Good talent and beautiful color are wasted on this violent and mediocre Western. Saloon drinking and gambling are part of the story, the heroine indulging in both. A, Y

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I.A.H.'ERS ARE ON THE MARCH

(Continued from page 22)

pastor or teacher. A devotional booklet is supplied each individual.

The letters, it might be said in passing, were written by Dave himself, while on summer vacation. He would lie on the beach meditating, or take a plunge in the lake, and while breasting the waves would work out a theme in his mind. They are no mincing homilies about being good and you'll be happy. They are solid meat, served up with a dash of picturesqueness, and appeal greatly, as experience has shown, to young people. They also have the suspense element, the first six epistles leading up to the seventh, which reveals the meaning of I.A.H.

The first letter opens with a paragraph which illuminates the whole I.A.H. idea. It is also a challenge to the reader. Here it is: "Did you ever ask yourself, 'Am I making the most of my life?' Did you ever wonder how you could make your life more helpful in the world today?"

First the challenge, then the appeal. Read this: "There used to be an I.A.H. Circle that was founded by my grandfather many years ago. Thousands joined it, and they were helped to live happy, helpful Christian lives. In the new I.A.H. Club we are carrying on the dream which my grandfather had. I want you to be a very real part of that dream!"

Finally, the plan of action. Dave explains at the end of his three-page letter—printed on warm-colored stock and vividly illustrated by margin sketches—that "Life begins with prayer." He makes prayer the key to vast storehouses of rich Christian experiences. He gives this little simile to show the power of prayer:

"A boy was flying a large kite," Dave writes to his kids, "and higher and higher it went until it was out of sight. A stranger, walking by, said to the lad: 'I can't see a thing. I don't believe you have a kite on the other end of that string.'

"The boy replied, 'Grab the string, Mister, and feel the pull. Then you'll know there's a kite up there.' It's the same with prayer. 'Grab the string, and you'll feel the upward pull on the other end.'"

Then he signs the letter, "More power to you! Your friend, Dave."

Other letters deal with the pattern of regular, personal prayer, unlocking Scripture meaning; the "greatest thing in the world," Christian love; service to the needy and unfortunate; winning other boys and girls to Christ; happy living; and finally, the meaning of I.A.H. and what it can do for a boy or girl.

I have read a lot of so-called "form letters" in my day, many of them so clever you thought more of the cleverness than you did of the letter, but none with more downright, rugged, unsugar-coated Christian appeal than these. In attractive but undiluted form they put up to the boy or girl the claims of Christ on young life, and challenge the youth to a complete dedication of himself or herself to the Master. The very lack of insipidity must be effective, because the sturdy I.A.H. appeal stirs them as nothing else will.

The response to "life dedication," by high-school youth and even by those not out of grade school, is promising. An alert, popular high-school boy in Pennsylvania found a personal fellowship with God through I.A.H. that he never dreamed of. He wrote that the Daily Prayer book served to steady him in spells of anger and evil thoughts; after that stabilizing influence there came the urge for full-time Christian service. He has made his plans for a college course, then seminary training, and expects to become a minister.

A REAL heart-throb runs through many of the messages sent to Dave in testimony to God's grace. Also, there is a marvelous insight on the part of youth, even the very young. Can any learned theologian give a more crystal-clear definition of prayer than that of a smiling little 10-year-old girl from Illinois? Here it is, as simple, as illuminating, and as challenging as the Parable of the Good Samaritan:

"Prayer means being able to talk to God in my own way. I can thank Him for the things He gives me, and ask Him for His help and to watch over me. Prayer means that I can feel His presence, though I know He is with me all the time."

I have read dozens of treatises on prayer, some of them huge volumes, but never have I seen anything more all-encompassing than this message from the heart of a child.

A high-school freshman from Massachusetts gives her experience with prayers in this power-packed letter:

"Prayer means a lot to me. Two years ago my mother was very ill with pneumonia. At the time, my sister and I had a playhouse in a chicken coop in back of our house. Two of my aunts, my sisters and I knelt there and prayed for my mother to be made well again soon. Our prayers were slowly answered, and for that today the family is very thankful. That also proves that it

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doesn't matter where you pray, because your prayers will be answered if it is God's will."

In its earliest stages now, the I.A.H. movement is sweeping forward to the time when it may enroll all the departments of a Sunday school, except the adults and beginners. Ages range from 9 to 19.

It looks like Mr. Cook is going to be "Dave" to literally hordes of heart-hungry youngsters. A mild, self-effacing man on the youngish side, somewhat slight of build, and without any of the curtiness and cold efficiency rated so necessary nowadays, he carries on the mammoth publishing enterprise without fanfare, and on the side manages to direct one of the epochal movements of Christian youth discipleship in the present century. He has no personality-parading swagger, none of the high-pressure picturesqueness supposedly so necessary nowadays to "attract" youth, and he doesn't stand out in a crowd. Yet in his quiet, understanding way he has proved to be a marvelous friend and confidant of children and teen-age boys and girls, and they flock to him, eager to receive and apply Christian counsel—supposedly the most difficult thing in the world to youth.

When he talks of two million young people, it isn't with braggadocio or with an air of wishful thinking. He is calm about it all, and thinks it nothing remarkable to aim at or achieve, if it be in the plan of God for him to do so. He therefore is not high-pressuring the crusade, but is letting it grow—mostly by one Sunday-school teacher telling another. Cook wants it to be an oak, not a mushroom. He seeks to lay deep foundations, and to develop the movement out of experience, rather than theory. He seeks to provide what teachers and pupils want in an inspirational way.

Meantime, the young folks take to I.A.H. with a genuine passion. They express it in such terms as these: "You know, Dave, I am high in service to God." "I love God and feel that I am His disciple." "I am helpful every time I can be." "My motto shall always be, 'I adore Him.'"

You would like to know the meaning of "I.A.H.?" I said it was a secret. Therefore I must not reveal it. But if you are terribly anxious to know, you might find it out for yourself, because it is hidden away in the paragraph preceding this one. If you can find it, keep it to yourself. If you don't, no one will know the difference. Meantime, I.A.H. is ready to be your servant in your efforts to bring young people to Christ and into the fellowship of His Church.

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GREEN THUMB

(Continued from page 23)

Yet from that tiny seed had grown, in nine fleeting months, this thriving church, with its two choirs, Luther League, afternoon Bible classes for little children, its organized groups for men and women, and a tremendously worthwhile community project — a club for neighborhood boys who, except for this, could so easily become delinquent.

"Aren't you coming to see the new church?" asked a visitor.

I almost feared to see it because I had heard that they had "saved" on the building cost. I was suspicious of economy in that field. I had spent one discouraging day viewing "economically priced" houses, and had come home convinced that one gets what one pays for.

And this was the Lord's house. Had they skimped on it, to save?

The minute I stepped inside the new chapel, I had the answer. No matter how they had been forced to cut costs, they yet had achieved dignity and distinction. The little sanctuary had about it, inside and out, that attractive simplicity which is a composite of good taste, good lines and good workmanship.

We returned to the church grounds. Here the new congregation was doing itself to make this, their first church picnic, a bang-up affair.

I sat on my hard new mission chair, picking out from the crowd members of the Florida Mission Staff. There was Dr. E. H. Meuser, director of the project, deep in conversation with building supervisor "Chris" Albrecht.

Looking at the latter's merry face, hearing his ready laughter, I mentally saluted him as one who could build, and still stay happy and honest — a difficult feat in Miami! Looking at Dr. Meuser, I was again, as always, reminded of St. Paul. Why? Physically, who could be more unlike? St. Paul, with his physical infirmity, his "thorn in the flesh," his slight, lean build. Dr. Meuser, a fine strapping man, erect, strong. St. Paul, with his fiery eloquence, his difficult depth. Dr. Meuser, with the quiet simplicity of Christ.

Sitting there, alone in the crowd, I remembered the first drive I had taken with Dr. Meuser to see a newly settled territory on the outskirts of Miami. Only two years before it had been a desolate expanse of wasteland, bristling with scrub palmetto and jack pine. Now, all sign of the jungle was gone. Instead, I saw acre upon acre of small clean houses, each with its own bit of land and small garden.

"And not a church roof among

them all!" Dr. Meuser had sighed.

I could not understand his heaviness of heart. He and his little band of mission workers had done miracles in one short month. Two missions had already been planted—one meeting in a private home, the other in the local theater. Two church sites had been purchased, a young people's group had been organized, and Bible hours for little children were being held.

I said so. But all he could see was the unreached multitude. He gazed sadly out over those unworked fields, and asked the Lord to give him more missions for Miami, more workers.

And this—the new little mission church I had just breathed a prayer in—was the first link of a chain of mission churches he had envisioned in Florida. "Prayer-powered," he had called this drive.

They had filled my cardboard plate now, and I was supposed to eat. But I was too busy. Where were Dr. Meuser's young people—his assistants on the Florida mission project?

Near the picnic table, doing full justice to a pyramid of food, I glimpsed blonde Albert Schmidt—"Whitey" to his friends—young pastor of another mission, Grace Lutheran Church, of Miami Springs, meeting at present in the community recreation center. How could anyone, I wondered, so bouncing full of buoyant boyishness, preach such sensible, mature, sound sermons?

NOT far from him stood another member of the Florida Mission Project—the Rev. John Meyer, whose impressive installation service I had attended only three weeks before. His congregation was meeting in a local theater until his new mission church in South Miami, then under construction, was completed.

A few seats away from me sat another member of the mission staff — Miss Wilma Tubesing.

I looked at her as she munched a sandwich. Typist, stenographer, book-keeper, song-leader, organist, parish worker . . . Ah, parish worker! That's what she loved. When she called at the doors of those little white-roofed homes, the housewives fairly pulled her across the threshold to confide their troubles and ask her advice.

It was growing late. It had been a long, full day. I looked across at Dr. Meuser. Little tired lines showed in his face. His eyes were closed, his hands folded. He had seen another spiritual seedling take life and grow.

For a year and a half I watched him as he threw himself into the



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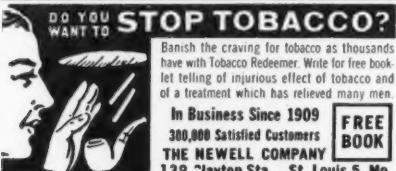
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Kingdom task ahead, his soul, heart, mind and body saying, "This one thing I do . . ."

So much had happened in the last few months. Now there were six missions! Two already had their church buildings; two more had their churches in construction—to be ready for dedication in December. The other two were still meeting in temporary chapels, with two student pastors in charge, Howard Wilson and Kenneth Theile.

Mere mention of his missions was like touching flame to kindling. He told me about young Wilson's mission worshipping in an empty store. Young Kenneth Theile's mission was meeting in a Gospel shed, in Hialeah.

There was to be ground-breaking for the newest church next Sunday—for the mission that had been meeting in the chapel of a cemetery. Fred Meuser, his second-cousin, a graduate of Capital and Yale, was pastor.

"My! How absorbed you are in those missions!" I teased him.

My seeming levity disturbed him. He eyed me seriously, almost sternly.

"I'd give my life for them," he said. And he did!

Five days later he died of a heart attack. Only 52, vital and dynamic, the picture of health. He had given his life for his mission, poured it out, not counting the cost.

As I write, those two "homeless" missions—Faith, of Hialeah, meeting in the Gospel shed, and Good Shepherd, of North Miami, worshiping in the empty store—are in the process of erecting their own churches.

And what of the young people on Dr. Meuser's staff? A new group of student pastors now serves in place of the "pioneers," who are back in the theological seminary for their last year of study there—all but Pastor John Meyer, already a graduate, whose prayers have found a new medium. Meyer wrote a prayerful hymn which has been selected by the International Choral Union Committee as the official theme hymn for the tenth international convention of the Luther League.

Wilma Tubesing—the girl with the consecrated know-how—is now secretary to Dr. Otto Ebert, president of the Ohio District of the American Lutheran Church. But she is still the parish worker!

"Chris" Albrecht, building supervisor of the missions, is still happily at it, with two new churches under construction. And Biscayne Boulevard Lutheran Church, mother church of the whole project, has now started work on her own sanctuary.

Ah yes! The angels in Heaven are surely thanking God for that green thumb!

THE END



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BACK TALK



LETTERS TO THE EDITOR

"Pitiful Children"

TO THE EDITORS:

Your article "The World's Most Pitiful Children" (Feb. '51) is intensely interesting. However, I disagree with the title. I feel that the young people with epilepsy are in more need of pity.... I have a teenage son so afflicted. I am a widow and unable longer to send him to a private school. I should be glad indeed if I could contact other parents in a similar position.

Geneva, N. Y. MRS. W. P. WHEELER

CHRISTIAN HERALD is large enough to turn off the liquor faucet?

Glens Falls, N. Y.

(Miss) ROSALIE LINCOLN

• We're not quite sure about the moral of your parable, Miss Lincoln. But we can say that CHRISTIAN HERALD is working at both ends—trying to shut off the faucet, trying to bail out those floating in the flow. No, we're not large enough to do it alone—but we're doing what we can!

"Disappointing"

TO THE EDITORS:

Your story "Delayed Springtime" (Jan. '51) was disappointing.... I don't believe it is impossible to find God in a large church or city—or to be honest there.

Charleston, W. Va. VERGIE GILLESPIE

• Nor do we, Reader Gillespie. The negative situation which Author Sangster worked into her fictional plot was not supposed to be universal. It could have happened anywhere.

Pass-It-On Club

TO THE EDITORS:

We read with genuine interest your article on how the "Pass It On" hymn came to be written (Jan. '51), because we are the Pass-It-On Club. For twenty years we have used the hymn as our guide in Christian living and giving. We support two orphans, one in Costa Rica and one in Egypt. We contribute generously to the leper work and research, remember with gifts each Easter and Christmas those in the local old folks home, have a special fund to aid some worthy boy or girl with school tuition or musical education, send Care packages to needy families abroad. Before the Korean war we sent material and clothing to Korea.... The important thing is that all our giving is free-will and we do these things because we want to bring joy into others' lives—in the Master's Name.

Detroit, Mich. ELEANOR H. PROUDFIT

Test for Insanity?

TO THE EDITORS:

As I read the article about Mr. Bolton's marvelous work at Bowery Mission ("The Song on Page 154," March '51) I thought of a test that used to be made to determine sanity. A person was given a pail and put into a room with a bathtub of water, the faucet turned on. If the person being so tested started dipping out the water before turning off the faucet, he was considered insane. Do you think the circulation of

Answering Mrs. Brockman

TO THE EDITORS:

I have just read the letter written you by Mrs. Reginald Brockman (Back Talk, Jan. '51). For a period of about five months, a few years ago, I took instructions preparatory to becoming a Catholic. The more I learned the less I wanted to join your church, Mrs. Brockman. Now I am blessedly united with a church which has for its sole guide the Bible and its sole intercessor Jesus Christ.

Burkburnett, Tex.

MRS. DAVID MALONE

... Poor Mr. Brockman! Wonder why she married one of us "ignorant" non-Catholics in the first place?

Alice, Tex.

BERNICE BLACK

... It doesn't seem to me that stating the facts the way CHRISTIAN HERALD does on Catholicism makes it "against" Catholics as people. As a religion, Catholicism is open to study and criticism the same as any other organization. You do a wonderful job of stating fairly and honestly all the facts. You set an example in dignity, culture and truly Christian good will. And you're not afraid of criticism!

Royal Oak, Mich. MRS. E. A. KEITH

... It is time that we Protestants make it known to the world at large what we protested when we became Protestants. I do not wish to accuse Catholics or anyone else unjustly, but if they avoid the issues stated in honest criticism it seems they are trying to cover up instead of clean up.

Decatur, Ill. A. E. CONWAY

Applause, Please

TO THE EDITORS:

When a star athlete or team makes a play that pleases sports fans, they always applaud enthusiastically. When a speaker impresses us, we clap our hands in sincere appreciation. Yet when a secular magazine or newspaper publishes a religious story or article we like, how many of us take the time to write and thank the editor?

Yes, we enjoy the religious piece but fail

to encourage the editor and publication to run more like it. Thus in a way it is our fault that more secular magazines don't run more Christian stories and articles. For example, we should write the religious editors of *Time*, *Newsweek*, and *Quick* for their weekly coverage of religious news. And when the *Saturday Evening Post* or *Life* features a religious story, the editors should hear from us. If we readers of *CHRISTIAN HERALD* would not "sit on our hands," but would write publication editors thank-you notes, the amount of religious material in newspapers and magazines could be doubled.

In the same manner we should encourage radio and TV stations to schedule more religious broadcasts. Individual radio stars should be thanked when they devote time to Christian material. For example, we should thank Tex McCrary for featuring a minister every morning on the famous Tex & Jinx radio program, with a sermonette by the clergyman. Let us all make 1951 the year when church-going people encourage "church-thinking" editors, publishers and station managers. Then our written applause will bring us more of what we like so well.

New York, N. Y.

WILLARD A. PLEUTHNER

• Reader Pleuthner practices what he preaches. As author of the current best-selling "Building Up Your Congregation," he is vastly influencing churches to be more public-relations conscious.

The Stars' Faith

TO THE EDITORS:

Your January issue carries an item about Roy Rogers ("Faith of the Stars"), but does not state to which church he belongs. Our youngsters, both Rogers fans, find that a bad oversight. Will you please advise me?

Manitowoc, Wis.

MRS. ERWIN ANTHOLD

• Our sincerest apologies to the younger Antholds! Roy Rogers is a member of the Fountain Avenue Baptist Church, Los Angeles—and an active one.

Remember the Sabbath

TO THE EDITORS:

"The Lord blessed the Sabbath day and hallowed it." Are we in unison with God in keeping the Sabbath holy? Far from it. Too many churchmembers attend church service on Sunday morning and afterward plunge into games and pleasures not in keeping with God's command to remember and keep holy the one day in the week which He expressly set apart for rest and worship.

Basking Ridge, N. J.

(REV.) GEORGE C. MAGILL

Meditations

TO THE EDITORS:

I surely am helped by reading each month Dr. Moore's "Daily Meditations." Each one is a gem; they alone are worth the price of the journal. I consider *CHRISTIAN HERALD* the best family magazine that has ever come to my home.

Oxford, N. C. (REV.) M. L. BANISTER

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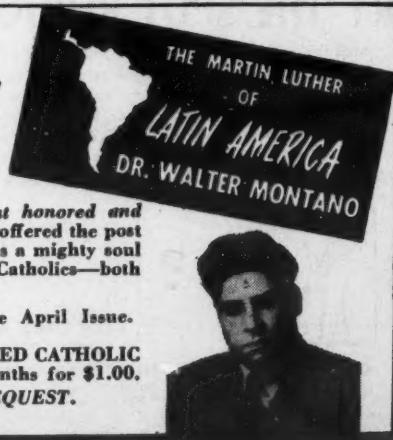
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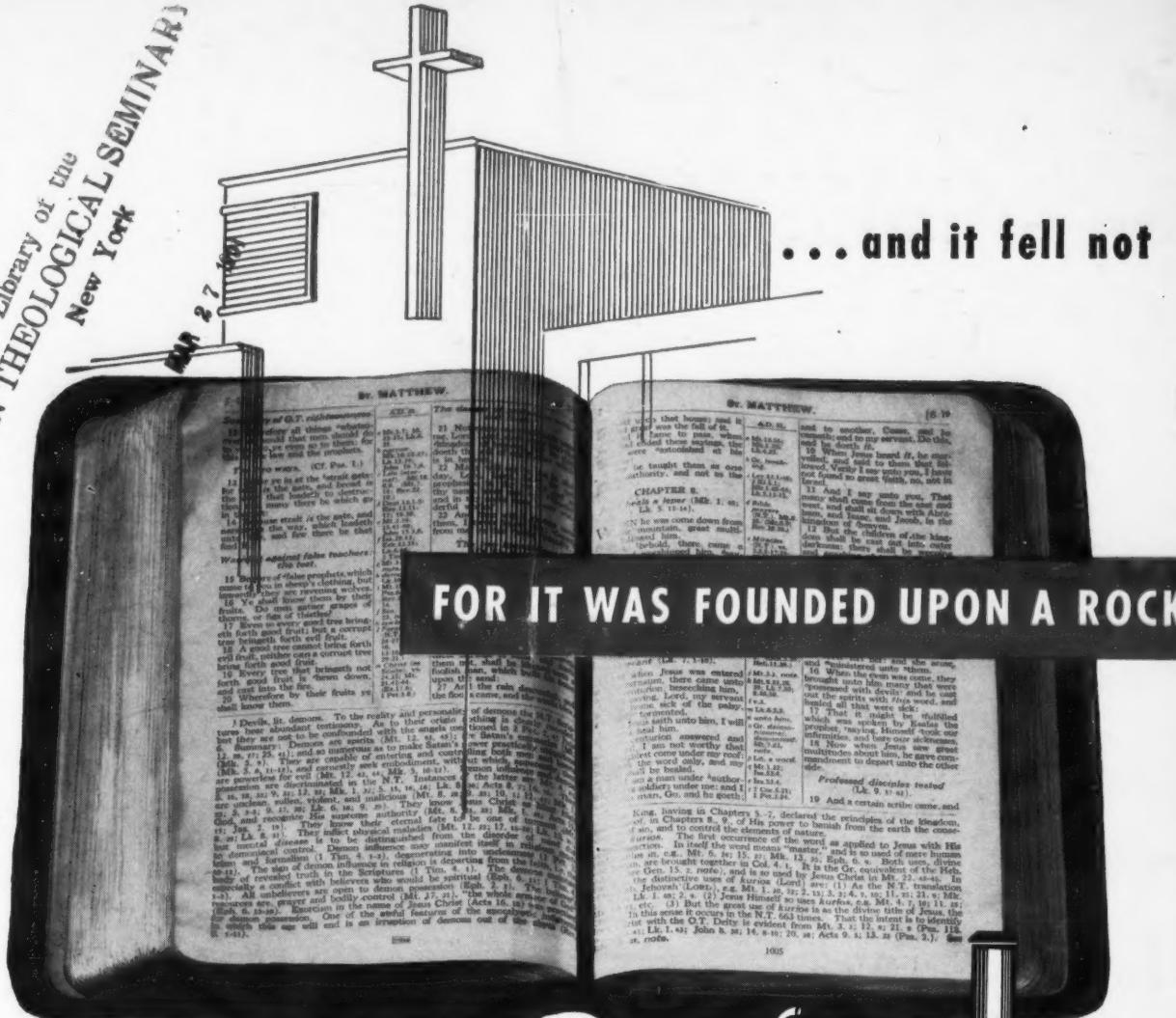
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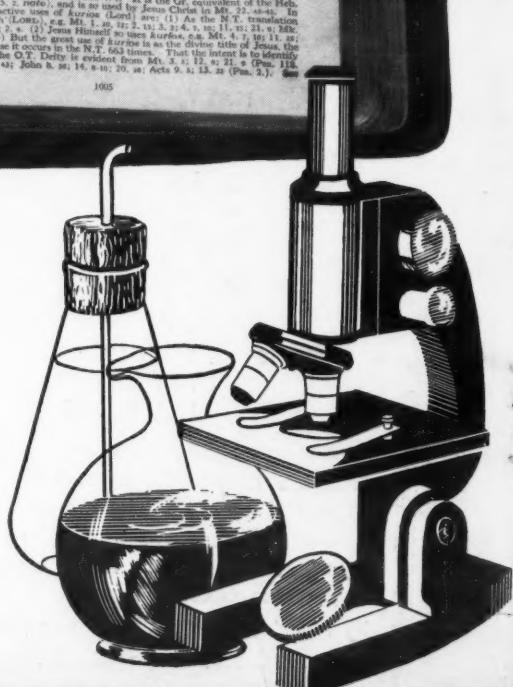
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